LEVITICUS.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(*Repeated Alternation and Introversion*).

A[1] | 1. 1—7. 38. THE OFFERINGS AND THEIR LAWS.

B[1] | **D** | 8. 1—10. 20. PRIESTHOOD.

E | 11. 1—15 33. CEREMONIAL LAWS (PROMULGATION).

C | 16. 1-34. ISRAEL'S FAST (DAY OF ATONEMENT).

A[2] | 17. 1-16. THE OFFERINGS AND THEIR REQUIREMENTS.

B[2] | *E* | 18. 1—20. 27. CEREMONIAL LAWS (PENALTIES).

D | 21. 1—22. 33. PRIESTHOOD.

C | 23. 1—25. 55. JEHOVAH'S FEASTS.

A[3] | 26. 1—27. 34. THE OFFERERS AND THEIR CHARGES.

THE THIRD BOOK OF °MOSES,

CALLED

°LEVITICUS.

A¹ D (p. 131) 1490

1 °AND °the LORD °called unto Moses, and °spake unto him °out of the °tabernacle of the congregation, saying,

2 "Speak unto the °children of Israel, and °say unto them, 'If any °man of you bring an °offering unto ¹the LORD, ye shall bring your °offering of the cattle, *even* of the herd, and of the flock.

E **3** If his offering *be* a °burnt sacrifice of the herd, let him offer a °male °without blemish: he shall offer it of °his own voluntary will at the door of the ¹tabernacle of the congregation before ¹the LORD.

4 °And he shall °put his hand upon the head of the burnt offering; and it shall be accepted for him to °make atonement for him.

5 And °he shall kill the bullock before ¹the LORD: and °the priests, Aaron's sons, shall bring the blood, and °sprinkle the blood round about upon the altar that *is by* the °door of the ¹tabernacle of the congregation.

6 And ⁵he shall °flay the burnt offering, and °cut it into his pieces.

7 And the sons of Aaron the °priest shall put fire upon the altar, and lay the °wood in order upon the fire:

TITLE, Moses. See Ap. 2.

Leviticus. From the Sept. and Vulg., because thought to be pertaining to the Levites.

The Heb. name = *vayyikra*, being the first word = "And He called".

Leviticus, therefore, is the Book relating to worship: for only those whom God thus *calls* does He seek to worship Him. John 4. 23, and cp. Ps. 65. 4: "Blessed is the man whom Thou *choosest*, and causest to approach unto Thee, that he may dwell in Thy courts."

All its types relate to *worship*, as those of Exodus relate to Redemption.

The Holy Spirit is not once named, though referred to in all the other books of the Pentateuch, because all here relates to Christ; and it is the Spirit's work to glorify Christ (John 16. 14).

The whole of Lev., and Num. 1-10. 10, come between the first day of the first month and the twentieth day of the second month (cp. Num. 10. 11), on the hypothesis that Israel would forthwith advance and enter the land.

1. 1—7. 38 (A¹, p. 131). THE OFFERINGS AND THEIR LAWS.

(Introversion and Extended Alternation.)

[For Structure see next page.]

1 AND. This connects Lev. very closely with Ex., as Ex. is linked with Genesis.

the LORD. Heb. Jehovah, Whose glory filled the tabernacle, Ex. 40. 35.

No other book contains so many words of Jehovah: "Jehovah spake", thirty-six times (see note on 5. 14); "I am Jehovah", twenty-one times; "I am Jehovah your God", twenty-one times; "I (Jehovah) am", three times; "I, Jehovah, do", twice. **called.** The last letter of this word (in Heb.) is minuscular, i. e. smaller than the others. This calling is in contrast with the thunders from Sinai. **spake.** See note on 5. 14. **out of the tabernacle of the congregation.** Heb. out of the tent of assembly: Heb. *'ohel.* See Ap. 40, not *mishkān*, therefore before 1491. There are four such calls: (1) from the burning bush (Ex. 3. 4); (2) and (3) from Sinai (Ex. 19. 3, 20); and here. **2 children** = sons. **say.** Cp. note on Jer. 7. 22, 23. **man.** Heb. *'ādām* (Ap. 14), i. e. a descendant of Adam, not the priests. **offering.** Heb. *ḳorbān*, admittance, entrance, or access offering. See Ap. 43. II. i. All the offerings were what God had first given to man; only such can be accepted by Him.

3-17 (E, p. 134). THE BURNT OFFERING.

3 Jehovah begins with the burnt offering and ends with the sin offering: we, in our approach, begin with the sin offering and end with the burnt offering. **burnt sacrifice.** Heb. *'olāh.* See Ap. 43. II. ii. **male.** A female permitted in some other offerings, but not here, because of the type. Christ not the sinbearer here, as in ch. 4. **without blemish.** Heb. *tamīm*, said of all sacrifices, and the same of Noah, Gen. 6. 9. **his own voluntary will.** Not the same as a freewill offering. This not a freewill offering. Heb. here = "to be accepted for him", i. e. in his stead. Cp. *v.* 4. Cp. Ex. 28. 38. Lev. 19. 5; 22. 19, 20, 29; 23. 11. There was a double transfer: the unworthiness of the offerer was transferred to the victim; and the acceptableness of the offering was transferred to the offerer. This is confined to the burnt offerings and peace offerings; never with the sin offerings. **4 And.** Note the Fig. *Polysyndeton* (Ap. 6) in *vv.* 4-9. **put.** Heb. lean, place, or press. It could not be done by proxy. This was all that the sinner could do. It was for God to accept. **make atonement.** Heb. *kāphar*, to cover the sinner and his sin, so that neither is seen. See note on Ex. 29. 33. No such thing as progress in justification. **5 he.** The sacrificer himself killed: the priest received the blood. **the priests, Aaron's sons.** Heb. = the sons of Aaron, the priests. Occurs seven times: Lev. 1. 5, 8, 11; 2. 2; 3. 2. Num. 10. 8. Josh. 21. 19. **sprinkle** = dash. Heb. throw or jerk. **door** = entrance. **6 flay** = have it flayed. Skin not offered with burnt offering, only with the sin offering. **cut it . . . pieces.** To show that all was without blemish. **7 priest.** Some codices, with Sam., Onk., Sept., and Syr., read plural, "priests". **wood** = logs. No other fuel might be used.

1490 8 And [5]the priests, Aaron's sons, shall lay the parts, the head, and the fat, °in order upon the wood that *is* on the fire which *is* upon the altar:

9 But his inwards and his legs shall °he °wash in water: and the priest shall °burn all on the altar, *to be* a [3]burnt sacrifice, an °offering made by fire, of a °sweet savour unto [1]the LORD.

10 And if his [2]offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a [3]burnt sacrifice; he shall bring it a male without blemish.

11 And [5]he shall kill it on the side of the altar northward before [1]the LORD: and [5]the priests, Aaron's sons, shall [5]sprinkle his blood round about upon the altar.

12 And [5]he shall [6]cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar:

13 But [5]he shall [9]wash the inwards and the legs with water: and the priest shall bring *it* all, and [9]burn *it* upon the altar: it *is* a [3]burnt sacrifice, an [9]offering made by fire, of a [9]sweet savour unto [1]the LORD.

14 And if the [3]burnt sacrifice for his offering to [1]the LORD *be* of fowls, then he shall bring his [2]offering of turtledoves, or of young pigeons.

15 And °the priest shall bring it unto the altar, and wring off his head, and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar:

16 And he shall pluck away his crop with his °feathers, and cast it beside the altar on the east part, by the place of the ashes:

17 And he shall cleave it with the wings thereof, *but* shall not divide *it* asunder: and the priest shall [9]burn it upon the altar, upon the wood that *is* upon the fire: it *is* a [3]burnt sacrifice, an [9]offering made by fire, of a [9]sweet savour unto [1]the LORD.

F (p. 134) 2 And when °any will °offer °a °meat offering unto °the LORD, °his offering shall be *of* °fine flour; and he shall pour °oil upon it, and put °frankincense thereon:

2 And he shall bring it to °Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall °burn the °memorial of it upon the altar, *to be* an °offering made by fire, of a °sweet savour unto [1]the LORD:

3 And the remnant of the [1]meat offering *shall be* Aaron's and his sons': *it is* a thing °most holy of the [2]offerings of [1]the LORD made by fire.

4 And if thou bring an °oblation of a [1]meat offering °baken in the oven, *it shall be* unleavened cakes of [1]fine flour mingled with oil, or unleavened wafers anointed with oil.

5 And if thy [4]oblation *be* a [1]meat offering *baken* in a °pan, it shall be *of* [1]fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon: it *is* a [1]meat offering.

7 And if thy [4]oblation *be* a [1]meat offering *baken* in the fryingpan, it shall be made *of* [1]fine flour with oil.

8 And thou shalt bring the [1]meat offering that is made of these things unto [1]the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the [1]meat

1. 1—7. 38 (A[1], p. 131). THE OFFERINGS AND THEIR LAWS.
(*Introversion and Extended Alternation.*)

A[1] | D | 1. 1, 2. Introduction (General).
x | E | 1. 3–17. Burnt Offerings.
F | 2. 1–16. Meal Offerings.
G | a | 3. 1–17. Peace Offerings. } The Offerings.
b | 4. 1—6. 7. Sin Offerings. }
x | E | 6. 8–13. Burnt Offerings.
F | 6. 14–23. Meal Offerings.
G | b | 6. 24—7. 10. Sin Offerings. } The Law of the Offerings.
a | 7. 11–34. Peace Offerings. }
D | 7. 35–38. Conclusion (Particular).

8 in order. Because with the future Antitype all was to be in order.

9 he. Sam., Sept., and Vulg. read "they".
wash. To render the sacrifice like the Antitype. Cp. Eph. 5. 26, all in order of God's word.
burn. Heb. *ḳāṭar*. See Ap. 43. I. vii.
offering. Heb. *'ishsheh*. Ap. 43. II. xi.
sweet savour = a savour of satisfaction. Cp. Gen. 8. 21.

15 the priest. To make up for the humble offering, the priest did this instead of the offerer.

16 feathers, or filth.

2. 1-16 (F). THE MEAL OFFERING.

1 any = soul. Heb. *nephesh*, as in 4. 2. See Ap. 13.
offer. Heb. *ḳārab*. See Ap. 43. I. i.
a = an approach offering of. Heb. *ḳorbān*. See Ap. 43. II. i.
meat offering. Better, "an oblation of a meal offering". Heb. *minchah*. See Ap. 43. II. iii.
the LORD. Heb. Jehovah. Ap. 4.
his offering. Heb. his *ḳorbān*. See Ap. 43. II. i.
fine flour. Not merely ground, but perfect and ready, no unevenness. So with the life of the Antitype, "the Man Christ Jesus". Flour is to the wheat what blood is to the body; and *pneuma* is to the resurrection body.
oil. Flour mixed with oil, and then oil poured on it. So Christ's life permeated and actuated by the Holy Spirit.
frankincense. This ascended to God as a sweet savour.

2 Aaron's sons. See on 1. 5.
burn. Heb. *ḳāṭar*. See Ap. 43. I. vii.
memorial: i. e. to remind. Cp. Ps. 20. 3. Acts 10. 4.
offering. Heb. *'ishsheh*. Ap. 43. II. xi.
sweet savour. See note on 1. 9.

3 most holy. Two classes of seven holy things: three holy, four most holy. (1) Holy = thank offerings, 23. 20. Num. 6. 20. Firstborn, Num. 18. 17. Firstfruits, 2. 12. (2) The most holy = The incense, Ex. 30. 36. Shewbread, 24. 9. Sin and trespass offering, 6. 25–29; 7. 1, 6; 14. 13, &c. And the Meal offering, here.

4 oblation = present. Heb. *ḳorbān*. See Ap. 43. II. i. The only word rendered oblation, except Isa. 40. 20. Ezek. 44. 30; 45. 1, 6, 7, 13, 16; 48. 9, 10, 12, 18, 20, 21, where it is Heb. *t[e]rūmah* (heave offering). See Ap. 43. II. viii. and Dan. 2. 46; 9. 21, 27, where it is Heb. *minchah*. Ap. 43. II. iii.
baken. Type of the sufferings and trials of the Antitype, "tried as by fire".

5 pan = a flat plate or griddle. Cp. Ezek. 4. 3.

1490 offering a memorial thereof, and shall [2] burn *it* upon the altar: *it is* an [2]offering made by fire, of a [2]sweet savour unto [1]the LORD.

10 And that which is left of the [1]meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the [2]offerings of [1]the LORD made by fire.

11 No meat offering, which ye shall bring unto [1]the LORD, shall be made with °leaven: for ye shall burn no leaven, nor any °honey, in any [2]offering of [1]the LORD made by fire.

12 As for the [4]oblation of the firstfruits, ye shall [1]offer them unto [1]the LORD: but they shall not be °burnt on the altar for a sweet savour.

13 And every [4]oblation of thy [1]meat offering shalt thou season with °salt; neither shalt thou suffer the °salt of the covenant of thy °God to be lacking from thy [1]meat offering: with all thine °offerings thou shalt [1]offer salt.

14 And if thou [1]offer a [1]meat offering of thy firstfruits unto [1]the LORD, thou shalt offer for the [1]meat offering of thy firstfruits green ears of corn dried by the fire, *even* corn °beaten out of full ears.

15 And thou shalt put [1]oil upon it, and lay frankincense thereon: it *is* a [1]meat offering.

16 And the priest shall [2]burn the memorial of it, *part* of the [14]beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an [2]offering made by fire unto [1]the LORD.

G a (p. 134) **3** And if his °oblation *be* a °sacrifice of °peace offering, if he °offer *it* of the herd; whether *it be* a male or °female, he shall offer it without blemish before °the LORD.

2 And he shall lay his hand upon the head of his °offering, and kill it *at* the °door of the °tabernacle of the congregation: and °Aaron's sons the priests shall sprinkle the blood upon the altar round about.

3 And °he shall [1]offer of the [1]sacrifice of the [1]peace offering an °offering made by fire unto [1]the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons shall °burn it on the altar upon the burnt sacrifice, which *is* upon the wood that *is* on the fire: *it is* an [2]offering made by fire, of a °sweet savour unto [1]the LORD.

6 And if his °offering for a °sacrifice of °peace offering unto [1]the LORD *be* of the flock; male or female, he shall offer it without blemish.

7 If he °offer a °lamb for his [6] offering, then shall he °offer it before [1]the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the [2]tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

11 leaven. See Ap. 38.

honey. Leaven is fermentation, and honey or any sweet liquor is the cause of it. These two things forbidden because there was no error or corruption in the Antitype. All was Divine perfection. Nothing therefore which answers to leaven may be in our sacrifice of praise now.

12 burnt. Heb. *'ālah* = ascend. See Ap. 43. I. vi.

13 salt. First occurrence. Salt was, and is, the great antiseptic, preventing fermentation. As leaven and honey were forbidden in sacrifices, so salt is prescribed, because, when partaken of by the two parties, it made the covenant inviolable.

salt of the covenant. See note on Num. 18. 19. 2 Chron. 13. 5. Salt denotes an indissoluble alliance. In Ezra 4. 14 = obligations of loyalty.

God. Heb. Elohim. Ap. 4.

offerings. Heb. *minchah*. Ap. 43. II. ii.

14 beaten. Same type as baken, *v.* 4.

3. 1-17 (G, a). THE PEACE OFFERING.

1 oblation. Heb. *ḳorbān*. See on 2. 4 and Ap. 43. II. i.

sacrifice. Heb. *zebach*. See Ap. 43. II. xii.

peace offering. Heb. *shelem*. Ap. 43. II. iv.

offer it = bring near. Heb. *ḳārab*. Ap. 43. I. i.

female. The burnt offering must be a male. 1. 3, 10.

the LORD. Heb. Jehovah. Ap. 4.

2 offering. Heb. *ḳorbān*. Ap. 43. II. i.

door = entrance.

tabernacle of the congregation = tent (*'ohel*) of meeting or assembly. Ap. 40.

Aaron's sons. See note on 1. 5.

3 he = the offerer, not the priest.

offering. Heb. *'ishsheh*. Ap. 43. II. xi.

5 burn = burn as incense. Heb. *ḳāṭar*. Ap. 43. I. vii.

sweet savour = savour of satisfaction. See note on Gen. 8. 21.

6 offering. Heb. *ḳorbān*. Ap. 43. II. i.

sacrifice. Heb. *zebach*. Ap. 43. II. xii.

peace offering. Heb. *shelem*. Ap. 43. II. iv.

7 offer = bring. Heb. *ḳārab*. Ap. 43. I. i.

lamb: better "sheep", as in 1. 10; 7. 23; 22. 19, 27, &c.

9 offering made by fire. Heb. *'isseh*. Ap. 43. II. xi.

whole rump = the fat tail entire. 7. 3; 8. 25; 9. 19. Ex. 29. 22.

11 food. Heb. "bread", put by Fig. *Synecdoche* (of Species), Ap. 6, for food in general. Cp. 21. 6, 8, 17, 21, 22. Num. 28. 2.

9 And he shall [7]offer of the sacrifice of the [6]peace offering an °offering made by fire unto [1]the LORD; the fat thereof, *and* the °whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that *is* upon the inwards,

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall [5]burn it upon the altar: *it is* the °food of the [9]offering made by fire unto [1]the LORD.

12 And if his [6]offering *be* a goat, then he shall [7]offer it before [1]the LORD.

13 And he shall lay his hand upon the head of it, and kill it before the [8]tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall [7]offer thereof his [6]offering, *even* an [9]offering made by fire unto [1]the

1490 LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards,
15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.
16 And the priest shall [11]burn them upon the altar: *it is* the food of the [9]offering made by fire for a °sweet savour: all the fat *is* [1]the LORD'S.
17 *It shall be* °a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.'"

G b (p. 134)
4 And °the LORD °spake unto Moses, saying,
2 "Speak unto the °children of Israel, saying, 'If a °soul shall °sin through °ignorance against any of the commandments of [1]the LORD *concerning* °*things* which ought not to be done, and shall do against any of them:
3 If °the priest that is anointed °do sin according to °the sin of the people; then let him bring for °his sin, which he hath °sinned, a young bullock without blemish unto [1]the LORD for a °sin offering.
4 And he shall bring the bullock unto the °door of the °tabernacle of the congregation before [1]the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before [1]the LORD.
5 And the [3]priest that is anointed shall take of the bullock's blood, and bring *it* to the [4]tabernacle of the congregation:
6 And the priest shall dip his finger in the blood, and °sprinkle of the blood °seven times before [1]the LORD, °before the °vail of the sanctuary.
7 And the priest shall put *some* of the blood upon the horns of the altar of sweet incense °before [1]the LORD, which *is* in the [4]tabernacle of the congregation; and shall pour °all the blood of the bullock at the bottom of the altar of the burnt offering, which *is at* the [4]door of the [4]tabernacle of the congregation.
8 And he shall take off from it all the °fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,
9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the °caul above the liver, with the kidneys, it shall he take away,
10 °As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall °burn them upon the altar of the burnt offering.
11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,
12 Even the whole bullock shall °he carry forth °without the camp unto a clean place, where the ashes are poured out, and °burn him on the °wood with fire: where the ashes are poured out shall he be [10]burnt.

13 And if the whole °congregation of Israel °sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done °*somewhat against* any of the commandments of [1]the LORD °*concerning things* which should not be done, and are guilty;
14 When the °sin, which they have °sinned against it, is known, then the congregation shall °offer a young bullock °for the sin, and bring *him* before the [4]tabernacle of the congregation.
15 And the elders of the congregation shall lay their hands upon the head of the bullock

16 sweet savour. A savour of satisfaction. Some codices, with Sam. and Sept., add "unto Jehovah".
17 a perpetual statute, &c. Heb. "a statute for ever, throughout your generations, in all your dwellings". This important phrase occurs only four times, Lev. 3. 17; 23. 14, 21 (inverted), 31.

4. 1—6. 7 (G b, p. 134). THE SIN AND TRESPASS OFFERINGS.

1 the LORD. Heb. Jehovah. Ap. 4.
spake. Introducing new class: *non savour* offerings. The sweet savour offerings introduced by the word "called". See note on 5. 14.
2 children. Heb. sons.
soul. Heb. *nephesh*. See Ap. 13. Not as in the burnt offering; no voluntary offering here.
sin. Heb. *chāṭ'ā*. Ap. 44. i.
ignorance. If man cannot *know* what sin is, how can he know how to put it away? If he know not his own sin, how can he know or put away that of others?
3 the priest that is anointed. This phrase is confined to Lev. (4. 3, 5, 16; 6. 22) four times. In other portions of the Pentateuch it is "high priest" or "great priest" (Lev. 21. 10. Num. 35. 25, 28, and in Josh. 20. 6), after this it is "chief priest" (2 Kings 25. 18. 2 Chron. 19. 11; 26. 20; 31. 10. Ezra 7. 5. Hag. and Zech.)
do sin. Heb. *chāṭ'ā*. Ap. 44. i.
the sin. Heb. *'āshām*. See Ap. 44. ii.
his sin . . . sinned. Heb. *chāṭ'ā*. Ap. 44. i.
sin offering. Heb. *chāṭ'ā*. See Ap. 43. II. v. "Offering" not in Heb.; rightly supplied here, as it should be in Gen. 4. 7.
4 door = entrance.
tabernacle of the congregation = tent of assembly.
6 sprinkle. Heb. throw, or splash.
seven times. The number of spiritual perfection. See Ap. 10.
before. Not in the Hebrew. On vail or floor. Explanatory of previous sentence. Or, may = before the LORD, by Fig. *Metonymy* (Ap. 6.)
vail. Type of the perfect humanity of Christ. No avail for purposes of atonement without blood. We are saved by His death, not by His life (Eph. 2. 13).
7 before. A various reading called *Sevir* has "which is before". See Ap. 34.
all = all the remaining blood.
8 fat = the best or choicest part, 3. 3.
9 caul, or the network.
10 As = according as.
burn. Heb. *sāraph*. See Ap. 43. I. viii; and note that it is not the word used for burning incense, which is *kāṭar*. Ap. 43. I. vii.
12 he carry forth = cause to be carried. Cp. *v.* 14.
without the camp. Cp. Heb. 13. 11, 12. See note on Ex. 29. 14.
wood = logs. Any wood allowed, such as straw or stubble. Not so with the other offerings.
13 congregation = assembly. Not the same word as in *v.* 14.
sin. Heb. *shāgāh*. See Ap. 44. xii. See 1 Sam. 14. 32.
somewhat, &c., and concerning, &c. These two *Ellipses* rightly supplied. See Ap. 6.
14 sin . . . sinned. Heb. *chāṭ'ā*. Ap. 44. i.
offer = cause to be offered. Cp. *v.* 12.
for the sin = as a sin offering. See Ap. 43. II. v.

1490 before [1]the LORD: and the bullock shall be killed before [1]the LORD.

16 And the [3]priest that is anointed shall bring of the bullock's blood to the [14]tabernacle of the congregation:

17 And the priest shall dip his finger *in some* of the blood, and sprinkle °*it* seven times before [1]the LORD, *even* °before the vail.

18 And he shall put *some* of the blood upon the horns of the altar which *is* before [1]the LORD, that *is* in the [14]tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which *is at* the °door of the [14]tabernacle of the congregation.

19 And he shall take all his fat from him, and °burn *it* upon the altar.

20 And he shall do with the bullock °as he did with the bullock for a [3]sin offering, so shall he do with this: and the priest shall °make an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him °as he burned the first bullock: it *is* a [3]sin offering for the congregation.

22 When a °ruler hath °sinned, and done *somewhat* through ignorance *against* any of the commandments of [1]the LORD his °God *concerning things* which should not be done, and is °guilty;

23 Or if his °sin, wherein he hath [22]sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a °male without blemish:

24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before [1]the LORD: it *is* a [3]sin offering.

25 And the priest shall take of the blood of the [3]sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall [20]make an atonement for him as concerning his [23]sin, and it shall be forgiven him.

27 And if any °one of the common People [23]sin through ignorance, while he doeth *somewhat against* any of the commandments of [1]the LORD *concerning things* which ought not to be done, and °be guilty;

28 Or if his [23]sin, which he hath [22]sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a °female without blemish, for his [23]sin which he hath sinned.

29 And he shall lay his hand upon the head of the [3]sin offering, and slay the [3]sin offering °in the place of the burnt offering.

30 And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall [19]burn *it* upon the altar for a °sweet savour unto [1]the LORD; and the priest shall [20]make an atonement for him, and it shall be forgiven him.

32 And if he bring °a lamb for a [23]sin °offering, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the [3]sin offering, and slay it for a [3]sin offering in the place where they kill the burnt offering.

34 And the priest shall take °of the blood of the [3]sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the °sacrifice of the peace offerings; and the priest shall burn them upon the altar, °according to the °offerings made by fire unto [1]the LORD: and the priest shall [20]make an atonement for his [32]sin that he hath committed, and it shall be forgiven him.

---

17 it. Read "the blood", with Sam., as in *v.* 6.
before the vail. See note on 4. 6.
18 door = entrance.
19 burn. Heb. *kāṭar*, to burn as incense, not as in *v.* 12. See Ap. 43. I. vii.
20 as = according as.
make an atonement. See note on 1. 4 and Ex. 29. 33.
21 as he burned = according as he burned. Heb. *sāraph*, as in *v.* 12. See Ap. 43. I. vii.
22 ruler. Heb. word is used of a king (1 Kings 11. 34. Ezek. 34. 24; 46. 2), the head of a tribe (Num. 1. 16, 46; 34. 18), but as the words "his God" are used here, and are absent (in *vv.* 2, 13, 27), it denotes one whom God appoints and to whom the ruler is responsible.
sinned. Heb. *chāṭ'ā*. See Ap. 44. i.
God. Heb. Elohim. Ap. 4.
guilty = should become aware of his inadvertences.
23 sin. Heb. *chāṭ'ā*. Ap. 44. i.
male: for ruler, female for one of the people, *v.* 28. Cp. 5. 13.
27 one = soul. Heb. *nephesh*. See Ap. 13.
be guilty = acknowledges his guilt, as in *v.* 22.
28 female for one of the People, male for "ruler", *v.* 22. Cp. 5. 13.
29 in the place: i. e. where the burnt offering is wont to be slain.
31 sweet savour. This is added here because of the burning of the fat. It is not said of the sin offering of the high priest, the ruler, or the congregation (cp. *vv.* 10, 19, 26), though used in the burnt offerings (1. 9, 13), and peace offerings (3. 5, 16). The sweet savour here, in this connection, exalts the offering of the humblest person.
32 a lamb = a sheep, cp. 3. 7. Ritual same as the goat, but treated separately because of the fat tail.
offering. Heb. *ḳorbān*. Ap. 43. II. i. Lit. "an offering for his sin [offering]".
34 of the blood of the sin offering. A reading of the Severus Codex is "from its blood", as in *v.* 30.
35 sacrifice. Heb. *zebach*. Ap. 43. I. iv.
according to = upon.
offerings made by fire. Heb. *'ishsheh*. Ap. 43. II. xi.

1490 5 And if a °soul °sin, °and hear the voice of °swearing, and °*is* a witness, whether he hath seen or known *of it;* if he do not utter *it*, then he shall bear his °iniquity.

2 Or if a [1]soul touch any unclean thing, whether *it be* a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and *if* it °be hidden from him; he also shall be unclean, and guilty.

3 Or if he touch the uncleanness of °man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it [2]be hid from him; when he knoweth *of it*, then he shall be guilty.

4 Or if a [1]soul swear, °pronouncing with *his* lips to do °evil, or to do °good, whatsoever *it be* that a [3]man shall pronounce with an oath, and it be [2]hid from him; when he knoweth *of it*, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these *things*, that he shall confess that he hath °sinned in that *thing:*

6 And he shall bring °his trespass offering unto °the LORD for his °sin which he hath [5]sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall °make an atonement for him concerning his °sin.

7 And if he be not able to bring a lamb, then he shall bring for his °trespass, which he hath committed, two turtledoves, or two young pigeons, unto [6]the LORD; one for a sin offering, and the other for a burnt offering.

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin offering first, and wring off his head from his neck, but shall not divide *it* asunder:

9 And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin offering.

10 And he shall offer the second *for* a burnt offering, according to the °manner: and the priest shall make an atonement for him for his [6]sin which he hath sinned, and it shall be forgiven him.

11 But if he be not able to bring two turtledoves, or two young pigeons, then he that [5]sinned shall bring for his °offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a °sin offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, *even* °a memorial thereof, and °burn *it* on the altar, °according to the °offerings made by fire unto [6]the LORD: it *is* a sin offering.

13 And the priest shall make an atonement for him as touching his [6]sin that he hath [5]sinned in °one of these, and it shall be forgiven him: °and *the remnant* shall be the priest's, as a meat offering.'"

14 And [6]the LORD °spake unto Moses, saying,

15 "If a [1]soul commit a °trespass, and [5]sin through ignorance, in the °holy things of [6]the LORD; then he shall bring °for his trespass unto [6]the LORD a ram without blemish out of the flocks, with thy °estimation by

5. 1 soul = a person. Heb. *nephesh.* Ap. 13.
sin. Heb. *chāṭ'ā.* Ap. 44. i.
and hear = because he heard.
swearing = adjuration.
is = "he [is]".
iniquity = perverseness. Heb. *'āvāh.* Ap. 44. iv. Put here by Fig. *Metonymy* (of Cause) for the punishment due to it. Ap. 6.

2 be hidden: i. e. if he forget his uncleanness. This clause "and if", &c., is omitted in the Sept. and included in *v.* 3.

3 man. Heb. *'ādām.* See Ap. 14.

4 pronouncing with his lips = speaking heedlessly.
evil. Heb. *rā'a'.* Ap. 44. viii.
evil . . . good. Fig. *Synecdoche* (of the Whole), to include all human actions. Cp. Gen. 24. 50; 31. 29. Num. 24. 13.

5 sinned. Heb. *chāṭ'ā.* Ap. 44. i.

6 his trespass offering = as his trespass offering. Heb. *'āshām.* Ap. 43. II. vi.
the LORD. Heb. Jehovah. Ap. 4.
sin. Heb. *chāṭ'ā.* Ap. 44. i.
make an atonement. See note on Ex. 26. 33.

7 trespass. Heb. *'āshām.* Ap. 44. ii.

10 manner. See note on 1. 14, &c.

11 offering. Heb. *ḳorbān.* Ap. 43. II. i. For the poor only a little flour. Cp. 4. 23 and 28. All equally forgiven. Cp. 4. 26, 31 and 5. 13.
sin offering: and not a *minchah*, 2. 11.

12 a memorial thereof = a memorial portion.
burn = burn as incense. Heb. *ḳāṭar.* Ap. 43. I. vii.
according to = upon.
offerings made by fire. Heb. *'ishsheh.* Ap. 43. II. xi.

13 one of these. Specified in *vv.* 1–4 above. Cp. *v.* 5.
and the remnant: better "and it shall belong to the priest".

14 spake. This formula denotes another communication made at a different time, and gives a further development of the laws of the trespass offering.
Note that in this book Jehovah "spake" at thirty-five "sundry times", and in ten "divers manners" (see Ap. 10):—
(1) To Moses alone (5. 14; 6. 1, 19; 8. 1; 14. 1; 22. 26; 23. 26).
(2) To Moses, to speak to Aaron alone (16. 1).
(3) To Moses, to speak to "Aaron and his sons" (6. 8, 24; 22. 1).
(4) To Moses, to speak to "the priests, the sons of Aaron" (21. 1).
(5) To Moses, to speak to "Aaron and his sons, and to all the children of Israel" (17. 1; 21. 16 (cp. *v.* 24); 22. 17).
(6) To Moses, to speak to "the children of Israel" (1. 1; 4. 1; 7. 22, 28; 12. 1; 18. 1; 20. 1; 23. 1, 9, 23; 24. 1, 13; 25. 1; 27. 1).
(7) To Moses, to speak "to all the congregation of the children of Israel" (19. 1).
(8) To Moses and Aaron conjointly (13. 1; 14. 33).
(9) To Moses and Aaron, to speak to "the children of Israel" (11. 1; 15. 1).
(10) To Aaron alone (10. 8).
The reasons for these distinctions will be seen from the respective contexts.

15 trespass. Heb. *mā'al*, to act covertly; to be faithless, especially in covenant matters, either with God (Lev. 26. 40. Num. 31. 16. Deut. 32. 51, &c.) or between husband and wife (Num. 5. 12, 27). Not the same word as in *vv.* 6, 7, 15, 16, and below in this verse.
holy things, &c., such as firstfruits, firstborn, &c. Ex. 28. 38. See note on Ex. 3. 5.
estimation = valuation. Made here by Moses, transferred by him to the priests. See 27. 8, 12. Num. 18. 16.

1490 °shekels of silver, after the °shekel of the sanctuary, [15] for a trespass offering:

16 And he shall make amends for the °harm that he hath done in the holy thing, and shall °add the fifth part thereto, and give it unto the priest: and the priest shall [6]make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

17 And if a [1]soul [1]sin, and commit °any of these things which are forbidden to be done by the commandments of [6]the LORD; though he °wist *it* not, yet is he guilty, and shall bear his °iniquity.

18 And he shall bring a ram without blemish out of the flock, with thy [15]estimation, for a trespass offering, unto the priest: and the priest shall [6]make an atonement for him concerning his ignorance wherein he °erred and [17]wist *it* not, and it shall be forgiven him.

19 It *is* a [6]trespass offering: he hath certainly °trespassed against [6]the LORD."

6 And °the LORD °spake unto Moses, saying,

2 "If a °soul °sin, and commit a °trespass against [1]the LORD, and lie unto his neighbour in that which was °delivered him to keep, or °in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a °man doeth, sinning therein:

4 Then it shall be, because he hath [17]sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was [2]delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall °add the °fifth part more thereto, *and* give it unto him to whom it appertaineth, °in the day of his trespass offering.

6 And he shall bring his trespass offering unto [1]the LORD, a ram without blemish out of the flock, with thy °estimation, for a trespass offering, unto the priest:

7 And the priest shall make an atonement for him before [1]the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein."

x E (p. 134)

8 And [1]the LORD [1]spake unto Moses, saying,

9 "Command Aaron and his sons, saying, 'This *is* the law of the burnt offering: It *is* the burnt offering, because of the °burning upon the altar all night unto the morning, and the fire of the altar shall be °burning in it.

10 And the priest shall put on his °linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed °with the burnt offering on the altar, and he shall put them beside the altar.

11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

12 And the fire upon the altar shall be [9]burning in it; it shall not be put out: and the priest shall °burn wood on it °every morning, and lay the burnt offering in order upon it; and he shall °burn thereon the fat of the peace offerings.

13 °The fire shall ever be [9]burning upon the altar; it shall never go out.

14 And this *is* °the law of the meat offering: the sons of Aaron shall offer it before [1]the LORD, before the altar. *F*

shekels. See Ap. 51. II.

16 harm that he hath done. Heb. *chāṭ'ā*. Ap. 44. i.

add. In trespass in holy things sacrifice comes first (5. 15) and addition afterwards. In human affairs the addition comes first (6. 5) and sacrifice follows (6. 7).

17 any = any one of these things specified in *v.* 15.

wist it not = knew it not. This effectually disposes of the fallacy that it is only *sincerity* that matters. Note the repetition of the words in *vv.* 17-19 to emphasise this.

iniquity. Heb. *'āvāh*. Ap. 44. iv.

18 erred. Heb. *shāgag*. Ap. 44. xii.

19 trespassed. Heb. *'āshām*. Ap. 44. ii. Cp. *v.* 17.

6. 1 the LORD. Heb. Jehovah. Ap. 4.

spake. Cp. 5. 14. 6. 1-7 belongs to ch. 5, according to the Structure (p. 134). See note on 5. 14.

2 soul = person. Heb. *nephesh* (Ap. 13).

sin. Heb. *chāṭ'ā*. Ap. 44. i.

trespass. Heb. *mā'al*. Ap. 44. xi. All sin is viewed as "against Jehovah". Cp. Ps. 51. 4.

delivered him to keep = a deposit. Otherwise treasure was generally hidden in the ground. Isa. 45. 3. Prov. 2. 4. Job. 3. 21.

in fellowship = in pledge. Heb. giving the hand, put by Fig. *Metonymy* (of the Adjunct) for pledging. Ap. 6.

3 man. Heb *'ādām*. Ap. 14.

5 add. See note on 5. 16.

fifth part = twenty per cent. Zacchæus gave much more (Luke 19. 8).

in the day = when. See Ap. 18.

6. 8-13 (*E*, p. 134). THE LAW OF THE BURNT OFFERING.

Note the order of the "offerings", and their "laws".

In the former (God's side), "peace" made, comes in centre.

In the latter, "sin" comes before "peace" experienced. See note on 7. 11.

6 estimation. See note on 5. 15.

9 burning = kept burning. Heb. *yāḳad*, to burn as an ordinary culinary fire.

10 linen garment. See 8. 13. Ex. 28. 4, 40; 29. 5-10.

with the burnt offering. Abbreviation of Heb. word = "the offerings of Jehovah" (so Sam., Sept., and Vulg., and some codices).

12 burn [wood]. Heb. *b'ā'ar*, burn as fuel, consume.

every morning. Heb. morning by morning. Fig. *Epizeuxis*. Ap. 6.

burn = burn as incense. Heb. *ḳāṭar*. Ap. 43. I. vii.

13 The fire. This fire was originally from heaven (9. 24), supernatural fire. Only this fire could be used to set fire to the incense on the golden altar. So only those who have atonement can pray or worship. Ever burning until rekindled by a special descent. [This is the origin of the perpetual light in Roman Catholic worship.] It was preserved till the destruction of the temple by Nebuchadnezzar; was one of the five things lacking in the second temple.

14-23 (*F*, p. 134). THE LAW OF THE MEAL OFFERING.

14 the law. In 2. 1-3 we have the directions. In 6. 14-18 we have the law, and additional directions.

1490 15 And °he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which *is* upon the meat offering, and shall °burn *it* upon the altar *for* a sweet savour, *even* the °memorial of it, unto [1]the LORD.

16 And the remainder thereof shall Aaron and his sons eat: °with unleavened bread shall it be eaten in the °holy place; in the court of the °tabernacle of the congregation they shall eat it.

17 It shall not be baken with leaven. I have given it *unto them for* their portion of My °offerings made by fire; it *is* most [16]holy, as *is* the sin offering, and as the trespass offering.

18 °All the males among the children of Aaron shall eat of it. *It shall be* a statute for ever in your generations concerning the [17]offerings of [1]the LORD made by fire: every one that toucheth them shall be [16]holy.'"

19 And [1]the LORD [1]spake unto Moses, saying,

(20 "This *is* the °offering of Aaron and of his sons, which they shall °offer unto [1]the LORD °in the day when he is anointed; the tenth part of an °ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it shall be made with oil; °*and when it is* baken, thou shalt bring it in: *and* the baken pieces of the meat offering shalt thou offer *for* a °sweet savour unto [1]the LORD.

22 And °the priest of his sons that is anointed in his stead shall offer it: *it is* a statute for ever unto [1]the LORD; it shall be °wholly burnt.

23 For every meat offering for the priest shall be wholly burnt: it shall not be eaten.")

G b (p. 134) 24 And [1]the LORD [1]spake unto Moses, saying,

25 "Speak unto Aaron and to his sons, saying, 'This *is* the law of the °sin °offering: In the place where the burnt offering is killed shall the °sin °offering be killed before [1]the LORD: it *is* °most holy.

26 The priest that offereth it for sin °shall eat it: in the holy place shall it be eaten, in the court of the [16]tabernacle of the congregation.

27 Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

28 But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water.

29 All the males among the priests shall eat thereof: it *is* most holy.

30 °And °no sin offering, whereof *any* of the blood is brought into the [16]tabernacle of the congregation °to reconcile *withal* in the holy *place*, °shall be eaten: it shall be burnt in the fire.

7 Likewise this *is* the law of the trespass offering: it *is* °most holy.

2 °In the place where they kill the burnt offering shall °they kill the trespass offering:

15 he: i. e. one of the sons whose turn it was.
burn: as incense. Heb. *ḳāṭar*. Ap. 43. I. vii.
memorial = memorial portion. See note on 2. 2.

16 with unleavened bread shall it be eaten. Heb. "unleavened shall it be eaten"; there is no "with" in the Heb. Cp. 10. 12.
holy. See note on Ex. 3. 5.
tabernacle = tent. Heb. *'ohel*. Ap. 40.

17 offerings made by fire. Heb. *'ishsheh*. Ap. 43. II. xi.

18 All the males = every male.

20 offering. Heb. *ḳorbān*. Ap. 43. II. i. This is explained in Heb. 7. 27. Note the *Parenthesis* (Ap. 6) concerning Aaron.
offer. Heb. *ḳārab*. Ap. 43. I. i.
in the day = when. See Gen. 2. 4, 17 and Ap. 8; and cp. 8. 35; 9. 1.
ephah. See Ap. 51. III. 3.

21 and when, &c. Better, "thou shalt bring it in well kneaded".
sweet savour = savour of satisfaction. See note on 1. 9 and Gen. 8. 21.

22 the priest . . . anointed. See on 4. 3.
wholly burnt. Because the priest did not eat his own.

6. 24–7. 10 (*G*, *b*, p. 134). THE LAW OF THE SIN OFFERING.

25–30 THE LAW OF THE SIN OFFERING.

25 sin = Heb. *chāṭ'ā*, and implies offering as in Gen. 4. 7.
offering. This word not in the Heb. text, but the Ellipsis is rightly supplied, and should be in Gen. 4. 7
most holy. This comes out in the "law" of the sin offering, because of the Antitype. See note on Ex. 3. 5.

26 shall eat it. Because blood *not* taken within the holy place. Cp. 10. 16–20, and see 7. 6. This explains Heb. 13. 11.

30 And = But.
no sin offering . . . shall be eaten. Because the blood *was* taken into the holy place. Cp. Lev. 10. 16–20. In this case it was to be wholly burnt, 4. 26. This explains Heb. 13. 11.

There were eight offerings to be eaten by the priests in the precincts of the holy place:—
(1) The flesh of the sin offering (4. 26; 6. 26).
(2) The flesh of the trespass offering (7. 6).
(3) The peace offering of the congregation (7. 14, 15).
(4) The remainder of the *'omer* (2. 3–10).
(5) The meal offering of the Israelites (2. 3–10).
(6) The two loaves (13. 19, 20; 23. 20).
(7) The shewbread (23. 9).
(8) The leper's log of oil (14. 10–13).

to reconcile = to make atonement for. See note on Ex. 29. 33.

7. 1–10 (*G*, *b*, above). THE LAW OF THE TRESPASS OFFERING. (Supplementing ch. 5. 1–13.)

1 most holy. See note on 6. 25 and Ex. 3. 5.

2 In the place. i. e. on the north side. Cp. 1. 11.
they = the people who bring them.

3 offer = bring near. Heb. *ḳārab*. Ap. 43. I. i. For these regulations see 3. 3, 4, 8, 9.

5 burn: i. e. as incense. Heb. *ḳāṭar*. Ap. 43. I. vii. See ch. 4. 26, 31.

and the blood thereof shall he sprinkle round about upon the altar.

3 And he shall °offer of it all the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away:

5 And the priest shall °burn them upon the

1490 altar *for* an offering made by fire unto °the LORD: it *is* a [1]trespass offering.
6 Every male among the priests shall eat thereof: it shall be eaten in the °holy place: it *is* [1]most holy.
7 As the sin offering *is*, so *is* the [1]trespass offering: *there is* °one law for them: the priest that °maketh atonement therewith shall have *it*.
8 And the priest that [3]offereth any °man's burnt offering, *even* the priest shall have to himself the skin of the burnt offering which he hath [3]offered.
9 And all the °meat offering that is baken in the oven, and all that is dressed in the fryingpan, and in the pan, shall be °the priest's that [3]offereth it.
10 And every [9]meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

G a (p. 134)
11 And this *is* °the law of the sacrifice of peace offerings, which °he shall offer unto [5]the LORD.
12 If he [3]offer it for a °thanksgiving, then he shall [3]offer with the °sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.
13 Besides the cakes, he shall [3]offer *for* his °offering leavened bread with the sacrifice of thanksgiving of his °peace offerings.
14 And of it he shall [3]offer one out of the whole °oblation *for* an heave offering unto [5]the LORD, *and* it shall be the priest's that sprinkleth the blood of the [13]peace offerings.
15 And the flesh of the [12]sacrifice of his [13]peace offerings for thanksgiving shall be eaten the °same day that it is [3]offered; he shall not leave any of it until the morning.
16 But if the [12]sacrifice of his [13]offering *be* a vow, or a voluntary offering, it shall be eaten the [15]same day that he [3]offereth his [12]sacrifice: and on the morrow also the remainder of it shall be eaten:
17 But the remainder of the flesh of the [12]sacrifice on the third day shall be °burnt with fire.
18 And if *any* of the flesh of the [12]sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that [12]offereth it: it shall be an abomination, and the °soul that eateth of it shall bear his °iniquity.
19 And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be [17]burnt with fire: and as for the flesh, all that be clean shall eat °thereof.
20 But the [18]soul that eateth *of* the flesh of the [12]sacrifice of [13]peace offerings, that *pertain* unto [5]the LORD, having his °uncleanness upon him, even that [18]soul shall be °cut off from °his people.
21 Moreover the [18]soul that shall touch any unclean *thing*, *as* the uncleanness of °man, or *any* unclean beast, or any °abominable unclean *thing*, and eat of the flesh of the sacrifice of [13]peace offerings, which *pertain* unto [5]the LORD, even that [18]soul shall be [20]cut off from his people.'"
22 And [5]the LORD °spake unto Moses, saying,
23 °"Speak unto the °children of Israel, saying, 'Ye shall eat °no manner of fat, of ox, or of sheep, or of goat.
24 And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any °other use: but ye shall in no wise eat of it.
25 For whosoever eateth [24]the fat of the beast, of which °men [3]offer an °offering made by fire unto [5]the LORD, even the [18]soul that eateth *it* shall be [20]cut off from his people.
26 Moreover ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.
27 Whatsoever [18]soul *it be* that eateth any

---

the LORD. Heb. Jehovah. Ap. 4.
6 holy place, or court. Cp. 6. 26. See note on Ex. 3. 5.
7 one law. See 6. 27, 28.
maketh atonement. See note on Ex. 29. 33.
8 man's. Heb. *'ish*. Ap. 14.
9 meat offering. Heb. *minḥah*. Ap. 43, II. 3.
the priest's. Except the memorial part, 2. 4–10. Cp. 1 Cor. 9. 13, 14. Gal. 6. 6 is based on this principle.

11–34 (*G*, *a*, p. 134). THE LAW OF THE PEACE OFFERING.

11 the law: i. e. specific and fuller directions given to the *priests*, additional to those given to the *People* in 3. 1–15. So in the law of the sin offering (6. 24–30, cp. with 4. 24–31); the law of the trespass offering (7. 1–10, cp. with 5. 1–13).
It will be noted from the Structure (on p. 134) that the peace offering comes before the sin offerings; but here, in "the LAW" of the offerings, the peace offerings comes last. This is because it has to do with the communion of the offerer; and this follows at the end of all, to show that this communion is based on, and must flow from, a full knowledge of all that which the types foreshow. Not until we have done with our sins and ourselves can we delight in Christ. See note on 6. 8. Cp. Col. 1. 12–14. he = one.
12 thanksgiving for special mercies received, as enumerated in Ps. 107. This is the sacrifice alluded to in Heb. 13. 15.
sacrifice. Heb. *zabaḥ*. Ap. 43. II. xii.
13 offering. Heb. *ḳorbān*. Ap. 43. II. i.
peace offerings. Heb. *shelem*. Ap. 43. II. iv.
14 oblation. Heb. *ḳorbān*. Ap. 43. II. i.
15 same day. In second temple, limited to midnight.
17 burnt. Heb. *sāraph*. Ap. 43. I. viii.
18 soul. Heb. *nephesh*. See Ap. 13. Put by Fig. *Synecdoche* (of the Part) for the person (Ap. 6).
iniquity. Heb. *'āvāh*. Ap. 44. iv. Put by Fig. *Metonymy* (of the Cause) for punishment.
19 thereof. Heb. "the flesh". Fig. *Epanadiplosis* (Ap. 6) for emphasis of the verse as a whole.
20 uncleanness. See 11. 8–44; 15. 1–33.
cut off, &c. This phrase, variously translated, occurs (in Hebrew) six times in Leviticus: 7. 20, 21, 25, 27; 19. 8; 23. 29. Cp. the other phrase, ". . . from My presence". See 22. 3.
his = her in Heb. Fem. to agree with Heb *nephesh*, soul.
21 man. Heb. *'ādām*. Ap. 14.
abominable unclean thing = anything an abomination to Jehovah. Some codices, with Sam., Onk., and Syr., have "unclean reptiles".
22 spake. Indicating explanations and restrictions in *vv.* 22–27, additional to those given in ch. 3. 17.
23 Speak. Used only of the non-savour offering. See note on 5. 14. ("Jehovah called and spake *re* the sweet savour offering", 1. 1.)
children = sons.
no manner of fat: i. e. of beeves, sheep, or goats.
24 other use: e. g. making candles, &c.
25 men. Should be in italics.
offering made by fire. Heb. *'ishsheh*. Ap. 43. II. xi.

1490 manner of blood, even that [18]soul shall be [20]cut off from his people.'"

28 And [5]the LORD °spake unto Moses, saying,

29 [3]"Speak unto the [23]children of Israel, saying, 'He that [13]offereth the [13]sacrifice of his [13]peace offerings unto [5]the LORD shall bring his [14]oblation unto [1]the LORD of the sacrifice of his peace offerings.

30 °His own hands shall bring the [25]offerings of [5]the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved *for* a °wave offering before [5]the LORD.

31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.

32 And the right shoulder shall ye give unto the priest *for* an °heave offering of the [12]sacrifices of your peace offerings.

33 He among the sons of Aaron, that [13]offereth the blood of the peace offerings, and the fat, shall have the right shoulder for *his* part.

34 For the °wave °breast and the °heave °shoulder have I taken of the [29]children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute ° for ever from among the [23]children of Israel.

D (p. 134) 35 This °*is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the °offerings of [5]the LORD made by fire, in the day *when* he presented them to minister unto [5]the LORD in the priest's office;

36 Which [5]the LORD commanded to be given them of the [23]children of Israel, in the day that He anointed them, *by* a statute for ever throughout their generations.

37 This *is* °the law of the °burnt offering, of the °meat offering, and of the °sin offering, and of the °trespass offering, and of the °consecrations, and of the sacrifice of the [13]peace offerings;

38 Which [5]the LORD °commanded Moses in mount Sinai, in the day that He commanded the [23]children of Israel to offer their [14]oblations unto [5]the LORD, in the wilderness of Sinai.'"

DA H[1] c (p. 142) **8** °And °the LORD °spake unto Moses, saying,

2 "Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;

3 And gather thou all the congregation together unto the °door of the °tabernacle of the congregation."

d e 4 And Moses did °as [1]the LORD commanded him; and the assembly was gathered together unto the door of the [3]tabernacle of the congregation.

5 And Moses said unto the congregation, "°This *is* the thing which [1]the LORD commanded to be done."

6 And Moses brought Aaron and his sons, and °washed them with water.

7 And he put upon him the coat, and girded him with °the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put the breastplate upon him: °also he put in the breastplate °the Urim and the Thummim.

9 And he put the °mitre upon his head; also upon the mitre, *even* upon his forefront, did he put the °golden plate, the °holy crown; as [1]the LORD commanded Moses.

28 spake. See note on 5. 14.
30 His own hands: i. e. the owner or offerer.
wave offering. See note on Ex. 29. 27.
32 heave offering. See note on Ex. 29. 27.
34 See notes on *vv.* 30, 32.
for ever: i. e. as long as the priesthood lasts.
35 is the portion of. Supply the Ellipsis (Ap. 6) better, thus: This [is what pertaineth to].
offerings . . . made by fire. Heb. *'ishsheh.* Ap. 43. II. xi.
37 the law. Verses 37 and 38 sum up chapters 1-8.
burnt offering (1. 3-17 and 6. 8-13).
meat offering (2. 1-16 and 6. 14-18).
sin offering (4. 1-35 and 6. 24-30).
trespass offering (5. 1-13 and 5. 14-19 and 6. 1-7 and 7. 1-10).
consecrations (6. 19-23).
peace offerings (3. 1-17 and 7. 11-21, 28-36).
38 commanded. Subject to "If" in Lev. 1. 2.

8. 1—10. 20 (D, A, p. 131). PRIESTHOOD.
(*Division.*)

A | H[1] | 8. 1-36. Consecration.
| H[2] | 9. 1-24. Ministration.
| H[3] | 10. 1-20. Transgression.

8. 1-36 (H[1], above). CONSECRATION.
(*Alternation.*)

H[1] | c | 1-3. Command.
| d | 4-30. Obedience.
| *c* | 31-35. Command.
| *d* | 36. Obedience.

8. 1 And. Note the Fig. *Polysyndeton* throughout the chapter for emphasising each particular act (Ap. 6).
the LORD. Heb. Jehovah. Ap. 4.
spake. Indicating a new subject. See note on 5. 14. The ritual is prescribed in Ex. 28. 1-43 and 29. 1-37. Now the appointment to the priestly office resumes the instructions broken off in Exodus.
3 door = entrance.
tabernacle = tent. Heb. *'ohel.* Ap. 40.

4-30 (d, above). OBEDIENCE.
(*Alternation.*)

d | e | 4-9. Investiture of Aaron.
| f | 10-12. Anointing of Tabernacle and Aaron.
| *e* | 13. Investiture of Aaron's sons.
| *f* | 14-30. Offerings for Aaron and his sons.

4 as = according as.
5 This is the thing. See Ex. 28. 1-43; 29. 1-37; now made known to the People.
6 washed = the "divers washings" of Heb. 6. 2. After this, all ceremonial washings done by the persons for themselves. These are rendered "baptisms" in Sept. of Lev. 11. 25, 40; 17. 15, 16; 14. 8; 15. 8, 13, 16, 21, 22, 27. Extended to "clothes", Lev. 11. 25, &c.
7 the girdle. Not the band of the ephod called the "curious girdle", but the one of needlework, ch. 16. 4 and Ex. 28. 39.
8 also. Thus distinguishing these two stones from the twelve stones, which were quite distinct. Cp. Ex. 25. 7.
the Urim and the Thummim. See note on Ex. 28. 30.
9 mitre = turban or tiara. See Ex. 28. 36-38.
golden plate, or crown. Ex. 28. 36, &c.
holy. See note on Ex. 3. 5.

f 1490 (p. 142) 10 And Moses took the °anointing oil, and anointed the °tabernacle and all that *was* therein, and °sanctified them.
11 And he sprinkled thereof upon the altar seven times, and anointed °the altar and all his vessels, both the laver and his °foot, to [10]sanctify them.
12 And he °poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

e 13 And Moses brought °Aaron's sons, and put coats upon them, and girded them with girdles, and °put bonnets upon them; [4]as [1]the LORD commanded Moses.

f 14 And he brought the bullock for the °sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the °sin offering.
15 And he slew *it;* and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and [10]sanctified it, to make reconciliation upon it.
16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses °burned *it* upon the altar.
17 But the bullock, and his hide, his flesh, and his dung, he °burnt with fire °without the camp; [4]as [1]the LORD commanded Moses.
18 And he °brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.
19 And he killed *it;* and Moses °sprinkled the blood upon the altar round about.
20 And he cut the ram into °pieces; and Moses °burnt the head, and the pieces, and the fat.
21 And he °washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt sacrifice for a °sweet savour, *and* an offering made by fire unto [1]the LORD; [4]as [1]the LORD commanded Moses.
22 And he brought °the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.
23 And he °slew *it;* and Moses took of the blood of it, and °put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.
24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.
25 And °he took the fat, and °the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:
26 And out of the basket of unleavened bread, that *was* before [1]the LORD, he took one unleavened cake, and °a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:
27 And he put all upon Aaron's hands, and upon his sons' hands, and °waved them *for* a wave offering before [1]the LORD.
28 And Moses took them from off their hands, and [20]burnt *them* on the altar upon the burnt offering: they *were* °consecrations for a sweet savour: it *is* an offering made by fire unto [1]the LORD.
29 And Moses took the breast, and [27]waved it *for* a wave offering before [1]the LORD: *for* of the ram of consecration it was Moses' part; [4]as [1]the LORD commanded Moses.
30 And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, °*and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, °*and* his garments, and his sons, and his sons' garments with him.

c 31 And Moses said unto Aaron and to his sons, "Boil the flesh *at* the °door of the °tabernacle of the congregation: and there eat it with the bread that *is* in the basket of consecrations, °as I commanded, saying, 'Aaron and his sons shall eat it.'
32 And that which remaineth of the flesh and of the bread shall ye [17]burn with fire.
33 And ye shall not go out of the door of the [31]tabernacle of the congregation *in*

10 anointing oil. See Ex. 30. 26–30; 40. 9–11, and cp. Ex. 30. 23–25.
tabernacle. Heb. *mishkān.* Ap. 40.
sanctified = set them apart. Ex. 29. 37; 30. 29–30.
11 the altar. Cp. Matt. 23. 19.
foot = base.
12 poured. Not touched with the finger, as in the case of the common priests, but profusely poured. See Ps. 133. 2.
13 Aaron's sons. These could not be invested till after Aaron. Cp. John 17. 19.
put. Heb. = bound.
14 sin offering. Heb. *chāṭā.* Ap. 43. II. 5.
16 burned: as incense. Heb. *ḳāṭar.* Ap. 43. I. vii.
17 burnt. Heb. *sāraph.* Ap. 43. I. viii.
without the camp. Cp. Ex. 29. 14. Lev. 4. 12, 18, 21; 6. 11; 16. 27. John 19. 17, 18. Acts 7. 58.
18 brought. See Ex. 29. 15–18.
19 sprinkled = cast. Not the same word as *v.* 15.
20 pieces = its pieces.
burnt: i. e. as incense. Heb. *ḳāṭar.* Ap. 43. I. vii.
21 washed. See note on *v.* 6.
sweet savour = savour of satisfaction. See note on 1. 9, and Gen. 8. 21.
22 the other ram. Mentioned in *v.* 2. See Ex. 29. 19–24.
23 slew. Same word as "killed", *v.* 15, 19.
put it: on ear, thumb, and toe, to point out the hearkening, the working, and the walking.
25 he took. Ex. 29. 22–25.
the rump = the fat tail. See 3. 9. Cp. Ex. 29. 22.
26 a = one.
27 waved. Cp. note on Ex. 29. 27.
28 consecrations. Cp. 6. 19–23.
30 and upon. Some codices, with Sam., Onk., Lisbon Pentateuch (1491), Jon., Sept., Syr., and Vulg., have this "and" in the text.
and. Many authorities have this "and" in the text.
31 door = entrance.
tabernacle = tent (*'ohel*). Ap. 40.
as I commanded. Sam. Sept., Syr., and Vulg. read "as I have been commanded".

1490 °seven days, until the days of your °consecration be at an end: for °seven days shall He °consecrate you.
34 As °He hath done this day, *so* [1]the LORD hath commanded to do, to °make an atonement for you.
1-7 Abib 35 Therefore shall ye abide *at* the door of the [31]tabernacle of the congregation day and night seven days, and keep the charge of [1]the LORD, that ye die not: for so I am commanded."
d 36 So Aaron and his sons did all things which [1]the LORD commanded by °the hand of Moses.

H² e¹ (p. 144) 8th Abib 9 And it came to pass on the °eighth day, *that* Moses called Aaron and his sons, and the elders of Israel;
2 And he said unto Aaron, "Take thee a young calf for a °sin offering, and a ram for a burnt offering, without blemish, and °offer *them* °before °the LORD.
3 And unto the °children of Israel °thou shalt speak, saying, 'Take ye a kid of the goats for a [2]sin offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering;
4 Also a bullock and a ram for °peace offerings, to sacrifice before [2]the LORD; and a meat offering mingled with oil:
f¹ for to day [2]the LORD will °appear unto you.'"
e² 5 And they brought *that* which Moses commanded before the °tabernacle of the congregation: and all the congregation drew near and stood before [2]the LORD.
6 And Moses said, "This *is* the thing which [2]the LORD commanded that ye should do:
f² and the glory of [2]the LORD shall appear unto you."
e³ 7 And Moses °said unto Aaron, "Go unto the altar, and °offer °thy [2]sin offering, and thy burnt offering, and °make an atonement for thyself, and for the People: and °offer the °offering of the People, and °make an atonement for them; °as [2]the LORD commanded."
8 Aaron therefore went unto the altar, and slew °the calf of the [2]sin offering, which *was* for himself.
9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:
10 But the fat, and the kidneys, and the caul above the liver of the [2]sin offering, he °burnt upon the altar; [7]as [2]the LORD commanded Moses.
11 And the flesh and the hide he °burnt with fire without the camp.
12 And he slew the burnt offering; and Aaron's sons °presented unto him the blood, which he sprinkled round about upon the altar.
13 And they [12]presented the burnt offering unto him, with the pieces thereof, and the head: and he [10]burnt *them* upon the altar.
14 And he did wash the inwards and the legs, and [10]burnt *them* upon the burnt offering on the altar.
15 And he brought °the People's offering, and took the goat, which *was* the [2]sin offering for the People, and slew it, and °offered it for [2]sin, °as the first.
16 And he brought the burnt offering, and [7]offered it according to the °manner.
17 And he brought the meat offering, and °took an handful thereof, and [10]burnt *it* upon the altar, beside the burnt sacrifice of the morning.
18 He slew also the bullock and the ram *for* a sacrifice of [4]peace offerings, which *was* for the People: and Aaron's sons [12]presented unto him the blood, which he sprinkled upon the altar round about,

33 seven days. Aaron consecrated on the eighth day, after waiting seven days
consecration = setting apart.
consecrate. See note on Ex. 28. 41.
34 He hath done = hath been done.
make an atonement. See note on Ex. 29. 33.
36 the hand. Put by Fig. *Metonymy* (of the Cause) for what is performed by it (Ap. 6). Hence a common idiom for instrumentality or agency; esp. writing.

9. 1-24 (H², p. 142). MINISTRATION.
(*Repeated Alternation.*)

H² e¹ | 1-4-. Command.
f¹ | -4. Appearing of Jehovah promised.
e² | 5, 6-. Obedience.
f² | -6. Appearing of glory promised.
e³ | 7-23-. Command and obedience.
f³ | -23, 24. Appearing of the glory of Jehovah.

1 eighth day: i. e. the day following the seven days of consecration (8. 33, 35).
2 sin offering. Heb. *chāṭ'ā.* Ap. 43. II. v.
offer. Heb. *ḳarab.* Ap. 43. I. i.
before the LORD = before the door of the tent of meeting (1. 5, 11).
the LORD. Heb. Jehovah. Ap. 4.
3 children. Heb. sons.
thou shalt speak. Aaron now to give the orders about the sacrifices.
4 peace offerings. Heb. *shelem.* Ap. 43. II. iv.
appear: i. e. manifest Himself in a special manner.
5 tabernacle = tent. Heb. *'ohel.* Ap. 40.
7 said unto Aaron. Showing that Aaron did not take this honour upon himself. Heb. 5. 4, 5.
offer = prepare. Heb. *'āsāh.* Ap. 43. I. iii.
thy sin offering. Ancient Jewish interpretation refers this "calf" (*v.* 8) to the sin of the golden calf. The People's share in that sin is referred to in *v.* 15. Cp. Ex. 32. 35: "they made (Ex. 32. 1) the calf which Aaron made" (*v.* 4).
make an atonement. See note on Ex. 29. 33. Cp. Ex. 28. 41.
offering. Heb. *ḳorbān.* Ap. 43. II. i.
as = according as.
8 the calf. See note on *v.* 7. Aaron slew this himself, like any other offerer, as it was for his *own* sin (1. 5).
10 burnt: i. e. as incense. Heb. *ḳāṭar.* Ap. 43. I. vii.
11 burnt. Heb. *sāraph.* Ap. 43. I. viii.
12 presented = cause to be delivered. *Hiphil* of *māz'a* only here, *vv.* 13, 18. 2 Sam. 3. 8. Job 34. 11; 37. 13. Zech. 11. 6.
15 the People's offering. See note on *v.* 7.
offered. Heb. *chāṭ'ā* (verb), to offer a sin offering. Ap. 43. II. v.
as the first. See *v.* 8. He accordingly burnt it "without the camp", for which he was reproved by Moses (10. 16-20).
16 manner = ordinance, or regulation. Cp. the same word in 5. 10.
17 took an handful thereof. Heb. filled his hand therefrom, i. e. installed himself therewith. Here we have the Divine explanation of consecration. Cp. Ex. 28. 41.

1490 19 And the fat of the bullock and of the ram, the °rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:
20 And they put the fat upon the breasts, and he [10]burnt the fat upon the altar:
21 And the breasts and the right shoulder Aaron waved *for* a °wave offering before [2]the LORD; °as Moses commanded.
22 And Aaron lifted up his hand toward the People, and °blessed them, and °came down from offering of the [2]sin offering, and the burnt offering, and peace offerings.
23 And Moses and Aaron went into the [5]tabernacle of the congregation, and came out, and °blessed the People:

f[3] (p. 144) and the °glory of [2]the LORD appeared unto all the People.
24 And there °came a fire out from before [2]the LORD, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, they °shouted, and fell on their faces.

H[3] g (p. 145) **10** And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and °offered °strange fire before °the LORD, which He °commanded them not.
8th Abib 2 And there went out fire °from [1]the LORD, and °devoured them, and they °died before [1]the LORD.
3 Then Moses said unto Aaron, °"*This is it* that [1]the LORD spake, saying, °'I will be sanctified in them that come nigh Me, and before all the people °I will be glorified.'" And Aaron °held his peace.
4 And Moses called Mishael and Elzaphan, the °sons of Uzziel the uncle of Aaron, and said unto them, "Come near, carry your brethren from before the sanctuary °out of the camp."
5 So they went near, and carried them in their coats out of the camp; °as Moses had said.
6 And Moses said °unto Aaron, and °unto Eleazar and unto Ithamar, his sons, "Uncover not your heads, neither °rend your clothes; °lest ye die, and lest wrath come upon all the °people: °but let your brethren, the °whole house of Israel, bewail the °burning which [1]the LORD hath kindled.
7 And ye shall not go out from the °door of the °tabernacle of the congregation, lest ye die: for the anointing oil of [1]the LORD *is* upon you." And they did according to the word of Moses.

h 8 And [1]the LORD °spake unto Aaron, saying,

19 rump. Heb. "the fat tail".
21 wave offering. See note on Ex. 29. 27.
as Moses commanded. Some codices, with Sam., Jon., and Sept., read "as Jehovah commanded Moses".
22 blessed them: i.e. according to the precept in Num. 6. 24-26. Cp. Deut. 10. 8; 21. 5.
came down. Does not imply "steps", which were forbidden (Ex. 20. 26). Probably = the margin or edge. See note on Ex. 27. 5.
23 blessed the People. This joint blessing is given in the Chaldee version of the Pentateuch, thus: "May the word of Jehovah accept your sacrifice with favour, and remit and pardon your sins."
glory of the LORD. According to the promise in *v.* 4. See the Structure, p. 144.
24 came a fire. See note on 10. 2, and cp. 1 Chron. 21. 26 and Gen. 4. 4. Judg. 6. 20, 21. 1 Kings 18. 38. 2 Chron. 7. 1, 2. See Lev. 6. 13.
shouted. Cp. 2 Chron. 7. 3.

10. 1-20 (H[3], p. 144). TRANSGRESSION.
(*Introversion.*)

H[3] | g | 1-7. Disobedience (positive sin).
h | 8-11. Command (as to holy and unclean).
h | 12-15. Command (as to meal offering).
g | 16-20. Disobedience (negative failure).

1 offered = brought near. Heb. *ḳārab*. Ap. 43. I. i.
strange fire: i.e. fire other than that Jehovah had commanded, required, and given from heaven (1. 7; 6. 12; 9. 24; 16. 12. Cp. Ex. 30. 9). It was of their own kindling: so is all that is offered to God in worship today. If so, according to John 4. 23, 24, it is "strange fire", and deserves the same judgment!
All worship that is not kindled by the Holy Spirit is "strange", and is of the flesh. Cp. John 3. 6 and 6. 63. It "profiteth nothing", and "God has no respect to it" (Gen. 4. 4, 5. Heb. 11. 4).
The incense of prayer and worship on the golden altar in the holy place was kindled by fire taken from the brazen altar in the outer court, on which atonement was made (see Lev. 16. 12, 13 and Rev. 8. 5): only those, therefore, whose sin is atoned for can worship. Compare the "strange incense", Ex. 30. 9.
the LORD. Heb. Jehovah. Ap. 4.
commanded them not. Negative. The introduction of anything "strange", where *all* is ordered by God, is abomination in His sight; and calls for, and calls down, His judgment. Thus the first recorded individual use of incense began in *disobedience* (10. 1), and the last ended in *unbelief* (Luke 1. 10, 18, 20).
2 from = from before.
devoured them = slew them; for they were not consumed, as is shown in verses 4 and 5.
Note the three fires here: (1) the fire of true worship (9. 24); (2) the strange fire of false worship (10. 1); (3) the devouring fire of judgment (10. 2).
died before the LORD: i.e. in the court of the sanctuary, where their sin had been committed.
3 This is it, &c., in contrast with *v.* 1. The positive opposed to the negative. Note the emphasis on "This" = this and nothing else: this very thing. Disobedience here is vital; this is why "judgment must begin at the house of God": 1 Pet. 4. 17, yea "the time is come".
I will. Note this double "I will": and compare it with the "must" of John 4. 24. Cp. John 3. 7, 14.
All worship which has not Christ for its object, the glory of Jehovah for its end, and the Holy Spirit for its power, will be rejected and judged. **held his peace:** in solemn submission to God's judgment on his two sons, just struck dead so soon after their anointing, installation, and investiture. Cp. 8. 13. **4 sons of Uzziel.** Izhar and Hebron. The older uncles were passed over because of their probable sympathy with their nephews Nadab and Abihu (Num. 16. 5, 7, 8). **out** = to without. Burials took place in the open fields. Cp. Gen. 23. 9, 17. Matt. 27. 52, 53. Luke 7. 12. **5 as** = according as. **6 unto** (Heb. *'el*) **Aaron unto** (= to Heb. *l*) **Eleazar,** &c. **rend.** Heb. *pāram*, only here, 14. 45, and 21. 10. **lest ye die, and lest wrath come** = and so ye will not (Heb. *'al*) die, and wrath will not (Heb. *l'o*) come. **people** = assembly. **but let,** &c. = but your brethren . . . will bewail. **whole house of Israel.** See note on Ex. 16. 31. **burning.** Heb. *sāraph*. See Ap. 43. I. viii. **7 door** = entrance. **tabernacle of the congregation** = "tent (Heb. *'ohel*) of meeting". Ap. 40. **8 spake.** The only time to Aaron alone. See note on 5. 14.

1490 9 "Do not drink °wine nor °strong drink, thou, nor thy sons with thee, °when ye go into the [7]tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations:

10 And that ye may put difference between °holy and unholy, and between unclean and clean;

11 And that ye may °teach the °children of Israel all the statutes which [1]the LORD hath spoken unto them by the hand of Moses."

h (p. 145) 12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, "Take the meat offering that remaineth of the °offerings of [1]the LORD °made by fire, and eat it °without leaven °beside the altar: for it *is* most [10]holy:

13 And ye shall eat it in the [10]holy place, because it *is* °thy due, and thy sons' due, of the °sacrifices of [1]the LORD [12]made by fire: for so I am commanded.

14 And the °wave breast and °heave shoulder shall ye eat in a clean place; thou, and thy sons, and °thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace offerings of the [11]children of Israel.

15 The [14]heave shoulder and the [14]wave breast shall they bring with the offerings made by fire of the fat, to wave *it for* a wave offering before [1]the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; [5]as [1]the LORD hath commanded."

g 16 And Moses diligently sought the goat of the sin offering, and, behold, it was °burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were* left *alive*, saying,

17 °"Wherefore have ye not eaten the °sin offering in the [10]holy place, seeing it *is* most [10]holy, and *God* hath given it you °to bear the °iniquity of the congregation, to °make atonement for them before [1]the LORD?

18 °Behold, the blood of it was not brought in within the [10]holy *place:* ye should indeed have eaten it in the [10]holy *place*, as I commanded."

19 And Aaron said unto Moses, "Behold, this day have they offered their [17]sin offering and their burnt offering before [1]the LORD; and such things have befallen me: and *if* I had eaten the [17]sin offering to day, should it have been accepted in the sight of [1]the LORD?"

20 And when Moses heard *that*, he was content.

J[1] K[1] i[1] (p. 146) **11** And °the LORD °spake unto Moses and to Aaron, saying unto them,

2 "Speak unto the °children of Israel, saying, °'These *are* the °beasts which ye shall eat among all the °beasts that *are* on the earth.

3 Whatsoever °parteth the hoof, and is clovenfooted, *and* cheweth the cud, among the beasts, that shall ye eat.

4 Nevertheless these shall ye °not eat of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

9 wine. Heb. *yayin.* See Ap. 27. i.

strong drink. Heb. *shēkār.* Ap. 27. iv. Does this law follow here, because it was intoxication which led to the sin of Nadab and Abihu?

when ye go. Cp. Ezek. 44. 21. The exception implies the rule. Nothing may be done to excite or stimulate the flesh in the sanctuary: neither drink within, nor music without, nor sensuous surroundings. The old nature must not be stimulated by moving scenes or mere human eloquence. All "must" be of the Spirit. John 4. 24.

10 holy. See note on Ex. 3. 5.

11 teach. This was a special part of the priests' work. See note on Deut. 33. 10.

children. Heb. sons.

12 offerings. Heb. pl. of *ḳārbān.* Ap. 43. II. i.

made by fire. Heb. *'ishsheh.* Ap. 43. II. xi.

without leaven. See Ap. 38.

beside the altar: in the outer court. Cp. *v.* 2 and 6. 20.

13 thy due = thy statute. Notwithstanding the failure in *vv.* 1–7.

sacrifices. Heb. pl. of *zābaḥ.* Ap. 43. II. xii.

14 wave . . . heave. See note on Ex. 29. 27.

thy daughters. Note this: as well as sons. We must distinguish the privileges confined to males; others are common to all alike. The daughters could not eat of the "sin offering" (*v.* 17), but could eat of the "meal offering" (*v.* 14).

16 burnt. Heb. *sāraph.* Ap. 43. I. viii.

17 Wherefore . . .? Fig. *Erotēsis* (Ap. 6) to call attention to ch. 6. 26.

sin. Heb. *chāṭ'ā.* Ap. 43. II. v. and 44. i.

to bear = to bear away, or remove. Cp. Gen. 50. 17. Ex. 32. 32. Ps. 32. 1, 5. Matt. 8. 17. So here, the Chald., Syr., and Sept. render it "take away" or "remove". The A.V. follows the Vulgate here.

iniquity. Heb. *ā'vah.* Ap. 44. iv.

make atonement. See note on Ex. 29. 33.

18 Behold. Fig. *Asterismos* (Ap. 6), to emphasise the distinction laid down in ch. 6. 26, 30; 10. 17. Cp. 4. 5, 16; 6. 23, 30.

11. 1—15. 33 (E, p. 131). CEREMONIAL LAWS. (*Division.*)

E | J[1] | 11. 1–47. Food and defilement.
E | J[2] | 12. 1–8. Child-bearing.
E | J[3] | 13. 1—14. 57. Leprosy.
E | J[4] | 15. 1–33. Issues.

11. 1—47 (J[1] above). FOOD AND DEFILEMENT. (*Division.*)

J[1] | K[1] | 1–23. Food.
J[1] | K[2] | 24–47. Defilement.

1—3 (K[1] above). FOOD. (*Division.*)

K[1] | i[1] | 1–8. Beasts (pos., 1–3; neg., 4–8).
K[1] | i[2] | 9–12. Water animals (pos., 9; neg., 10–12).
K[1] | i[3] | 13–19. Flying animals.
K[1] | i[4] | 20–23. Creeping or swarming animals (neg., 20; pos., 21, 22; neg., 23).

1 the LORD. Heb. Jehovah. Ap. 4.

spake. See note on 5. 14.

2 children. Heb. sons.

These. Heb. this. Fig. *Heterosis* (of Number), sing. for plural. (Ap. 6.)

beasts = living creatures.

beasts = animals. Heb. *bᵉhēmāh.* The Heb. division of animal kingdom was: (1) Land animals; (2) water animals; (3) birds of the air; (4) swarming animals. Deut. 14. 4, 5 enumerates ten clean animals.

3 parteth the hoof. Cp. Deut. 14. 6.

4 not eat. These laws are not arbitrary. Food plays a chief part in health and sickness. It is our *wisdom* to obey these laws now, as far as possible. All are based on the preservation and health of the race. Some for sanitary reasons. Some from peculiarities of climate. Some for separating from other peoples.

1490 5 And the °coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.
6 And the °hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.
7 And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he *is* unclean to you.
8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they *are* unclean to you.

i² (p. 146) 9 These shall ye eat of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living °thing which *is* in the waters, they *shall be* an abomination unto you:
11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.
12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

i³ 13 And these *are they which* ye shall have in abomination among the °fowls; they shall not be eaten, they *are* an abomination: the °eagle, and the °ossifrage, and the °ospray,
14 And the °vulture, and the °kite after his kind;
15 Every °raven after his kind;
16 And the owl, and the night hawk, and the °cuckow, and the hawk after his kind,
17 And the °little owl, and the °cormorant, and the °great owl,
18 And the °swan, and the °pelican, and the °gier eagle,
19 And the °stork, the °heron after her kind, and the °lapwing, and the °bat.

i⁴ 20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you.
21 Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;
22 *Even* °these of them ye may eat; the °locust after his kind, and the °bald locust after his kind, and the °beetle after his kind, and the °grasshopper after his kind.
23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

K² j (p. 147) 24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.
25 And whosoever beareth *ought* of the carcase of them shall wash his clothes, and be unclean until the even.

k 26 *The carcases* of every beast which divideth the hoof, and *is* not clovenfooted, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.

5 coney = the old English name for rabbit.
6 hare. Only here, and Deut. 14. 7. Heb. *'arnebeth*, not yet identified.
10 thing = soul. Heb. *nephesh*. Ap. 13.
13 fowls = flying things; very difficult to identify the *English* names.
eagle: or vulture.
ossifrage. A rendering of the Heb. "bone-breaker", from taking their prey up in the air and dropping it on a rock to break it.
ospray: or sea eagle.
14 vulture: or kite.
kite = falcon.
15 raven, or black birds of all kinds.
16 cuckow. Probably = sea-gull.
17 little owl, or simply "owl". Only here, Deut. 14. 16, and Ps. 102. 6.
cormorant: or the "darter".
great owl = Heb. "night-bird".
18 swan, not our swan: it is variously rendered "ibis", "bat", "heron", and "pelican".
pelican: or vomiting pelican.
gier eagle: or little vulture. Heb. "the merciful".
19 stork. Heb. *chăsīdah*, "the pious": rendered "stork" in Job 39. 13 (marg.). Ps. 104. 17. Jer. 8. 7. Zech. 5. 9.
heron. Heb. *'ănāphāh*, "the cruel".
lapwing. Better, the hoopoe, a dirty bird.
bat. A vile creature and symbol of evil (Isa. 2. 20): comes last as a link between two classes, quadrupeds and birds.
22 these: being all "after his kind", are probably four different species of the same, viz.:
locust = swarming locust.
bald locust = devouring locust.
beetle = *chargol* (or wingless) locust.
grasshopper = *chārgāb* locust, Nu. 13. 33. 2 Chron. 7. 13. Ecc. 12. 5. Is. 40. 22.
27 beasts = living creatures. See note on *v.* 2.

24—47 (K², 146). DEFILEMENT (*Alternation*).

K² | j | 24, 25. Command.
| k | 26–43. Clean and unclean.
| *j* | 44, 45. Command.
| *k* | 46, 47. Clean and unclean.

29 weasel. Heb. *choled* = the glider or slipper, occ. only here.
mouse. Heb. *'akbār* = the corn destroyer. 1 Sam. 6. 4, 5, 11, 18. Isa. 66. 17.
tortoise. Heb. *zāb* = the inflated, Num. 5. 27; probably = toad.
30 ferret = hedgehog. Heb. *'ănāḳāh*, only here.
lizard: or wall-lizard.
snail. Heb. *chomeṭ*, Ps. 58. 8 = *shabbel*.
31 unclean. Better, "most unclean"; so in *v.* 29.
when they be dead. Cp. *v.* 24.

27 And whatsoever goeth upon his paws, among all manner of °beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase shall be unclean until the even.
28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.
29 These also *shall be* unclean unto you among the creeping things that creep upon the earth; the °weasel, and the °mouse, and the °tortoise after his kind,
30 And the °ferret, and the chameleon, and the °lizard, and the °snail, and the mole.
31 These *are* °unclean to you among all that creep: whosoever doth touch them, °when they be dead, shall be unclean until the even.
32 And upon whatsoever *any* of them, when

1490 they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and ye shall break it.

34 Of all °meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.

35 And every *thing* whereupon *any part* of their carcase falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for* they *are* unclean, and shall be unclean unto you.

36 Nevertheless a fountain or pit, *wherein there is* °plenty of water, shall be clean: but °that which toucheth their carcase shall be unclean.

37 And if *any part* of their carcase fall upon any sowing seed which is to be sown, it *shall be* clean.

38 But if *any* water be put upon the seed, and *any part* of their carcase fall thereon, it *shall be* unclean unto you.

39 And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.

40 And °he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever hath °more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.

43 Ye shall not make °your selves °abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

j (p. 147) 44 For I *am* [1] the LORD your °God: ye shall therefore sanctify °yourselves, and ye shall be holy; °for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For I *am* [1] the LORD °that bringeth you up out of the land of Egypt, to be your [44] God: ye shall therefore be °holy, for I *am* °holy.

k 46 °This *is* the law of the °beasts, and of the fowl, and of every living °creature that moveth in the waters, and of every °creature that creepeth upon the earth:

47 To °make a difference between the unclean and the clean, and between the [27] beast that may be eaten and the [27] beast that °may not be eaten.'"

L¹ *l* (p. 148) **12** And °the LORD °spake unto Moses, saying,

2 "Speak unto the °children of Israel, saying, 'If a woman have conceived seed, and born a man child:

34 meat = food. Fig. *Synecdoche* (of the Part), one kind put for all kinds of food. Ap. 6.

36 plenty. Heb. = "a gathering together".

that which = he who.

40 he that eateth: i.e. ignorantly: otherwise, wilfully, it was the death penalty. Num. 15. 30. Deut. 14. 21.

42 more = many.

43 your selves = your souls. Heb. pl. of *nephesh*. Ap. 13.

abominable. Only here and 7. 21; 11. 10–13, 20, 23, 41, 42, and Isa. 66. 17. Ezek. 8. 10. The phrase occurs only once more, in ch. 20. 25, where it is used of souls.

44 God. Heb. Elohim. Ap. 4.

yourselves = your souls. Heb. pl. of *nephesh*. Ap. 13.

for I am holy. Cp. 1 Pet. 1. 15, 16; and see ch. 20. 7, 8.

45 that bringeth you up, &c. This wondrous redemption is repeatedly appealed to, to magnify Jehovah's grace and Israel's ingratitude. Cp. Deut. 8. 14; 13. 10; 20. 1. Josh. 24. 17. Judg. 2. 12, &c.

holy. See note on Ex. 3. 5.

46 This is the law of the beasts, &c. A recapitulation of the four classes. See structure of verses 1–23 (p. 146). There it was land, water, flying, and swarming. Here it is land animals, flying, water animals, and swarming. Cp. the summary of the sacrificial law, 7. 37, 38.

beasts. Heb. pl. of *b*^{e}*hēmah*. See note on *v.* 27.

creature = soul. Heb. *nephesh*. Ap. 13.

47 make a difference: or, put, &c. Same word as in 10. 10.

may not be eaten. See 20. 25, and cp. Acts 10. 11–16.

12. 1–8 (J², p. 146). CHILD-BEARING. (*Division.*)

J² | L¹ | 1–5. Ordinances.
J² | L² | 6–8. Offerings.

12. 1–5 (L¹, above). ORDINANCES. (*Extended alternation.*)

L¹ | l | 1, 2–. Man child.
m | –2, 3. Separation (seven days) } Forty
n | 4. Continuance (thirty-three days) } days.
l | 5–. Maid child.
m | –5–. Separation (fourteen days) } Eighty
n | –5. Continuance (sixty-six days) } days.

1 the LORD. Heb. Jehovah. Ap. 4.

spake. See note on 5. 14.

2 children. Heb. sons.

seven days. See note on *v.* 5.

according to the days. Cp. 15. 19.

3 circumcised. See note on "leprosy", 13. 2.

4 three and thirty. Half the period of maid child. See *v.* 5 (7 + 33 = 40. See Ap. 10).

hallowed. Heb. *kādesh*. See note on Ex. 3. 5.

then she shall be unclean °seven days; °according to the days of the separation for her infirmity shall she be unclean. *n*

3 And in the eighth day the flesh of his foreskin shall be °circumcised.

4 And she shall then continue in the blood of her purifying °three and thirty days; she shall touch no °hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled. *o*

5 But if she bear a maid child, *m*

then she shall be unclean two weeks, as in her separation: *n*

n (p. 148) and she shall continue in the blood of her °purifying °threescore and six days.

1490 L² 6 And when the days of her purifying are fulfilled, for a son, or for a daughter, °she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a °sin offering, unto the °door of the °tabernacle of the congregation, unto the priest:

7 Who shall °offer it before [1]the LORD, and °make an atonement for her; and she shall be cleansed from the °issue of her blood. This *is* the law for her that hath born a male or a female.

8 And if she be not able to bring a lamb, then she shall bring °two turtles, or two young pigeons; the one for the burnt offering, and the other for a [6]sin offering: and the priest shall [7]make an atonement for her, and she shall be clean.'"

J³ M (p. 149) **13** And °the LORD °spake unto Moses and Aaron, saying,

2 "When a °man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh *like* °the plague of °leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

3 And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and °pronounce him unclean.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up *him that hath* the °plague seven days:

5 And the priest shall look on him the seventh day: and, °behold, *if* the plague in °his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more:

6 And the priest shall look on him again the seventh day: and, [5]behold, *if* the plague *be* somewhat dark, *and* the plague °spread not in the skin, the priest shall [3]pronounce him clean: it *is but* a scab: and he shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

8 And *if* the priest see that, [5]behold, the scab spreadeth in the skin, then the priest shall [3]pronounce him unclean: it *is* a leprosy.

9 When the plague of leprosy is in a [2]man, then he shall be brought unto the priest;

10 And the priest shall see *him:* and, [5]behold, *if* the rising *be* °white in the skin, and it have turned the hair white, and *there be* °quick raw flesh in the rising;

11 It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and °shall not shut him up: for he °*is* unclean.

12 And if a leprosy °break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and, [5]behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean.

5 purifying = purification, i.e. pure blood as distinct from the other.

threescore and six days. Double that after a man child. See *v.* 4 (14 + 66 = 80). This ordinance was not on account of any disparity between the sexes, but was in order to regulate them, so that the birth-rate of females might not be in too great excess, as it otherwise would have been, and is, where this ordinance is not known or observed.

6—8 (L², p. 148). OFFERINGS.

6 she shall bring. As Mary did. Luke 2. 22–24.
sin. Heb. *'chāṭ'ā.* Ap. 44. i.
door = entrance.
tabernacle = tent. Heb. *'ohel.* Ap. 40.
7 offer it = bring it near. Heb. *ḳārab.* Ap. 43. I. i.
make. Sam., Sept., and Syr. read, "and the priest shall make", as in *v.* 8.
make an atonement. See note on **Ex. 29. 33.**
issue = fount.
8 two turtles. See Luke 2. 22, 24, and cp. 2 Cor. 8. 9.

13. 1—14. 57 (J³, p. 146). LEPROSY.
(*Alternations.*)

J³ | M | 13. 1–46. Leprosy in man.
N | o | 13. 47–57. In a garment.
p | 13. 58. Cleansing of garment.
q | 13. 59. Law for garment.
M | 14. 1–32. Law of Leprosy.
N | o | 14. 33–47. In a house.
p | 14. 48–53. Cleansing of house.
q | 14. 54–57. Law for all cases.

1 the LORD. Heb. Jehovah. Ap. 4.
spake. See note on 5. 14.
2 man. Heb. *'ādām.* Ap. 14.
the plague = spot: mark too weak for person, though suited for house (14. 34): "plague" and "stroke" would be too strong in every case.
leprosy. Heb. *ṣār'āth*, from *ṣār'a*, to *strike down*, a leper being one stricken of God. One of the four points which Christ endorses Leviticus as being written by Moses:
1. Circumcision, 12. 3 (John 7. 22, 23).
2. Law of leper, 14. 3–32 (Matt. 8. 4).
3. The shewbread, 24. 5–9 (Matt. 12. 4).
4. Death penalty for cursing parents, 20. 9 (Mark 7. 10).

Leprosy is the type of what man *is* by nature. (All the offerings relate to what man has *done* or *not* done.) It has reference to the evil "in" him (*v.* 2, 9), not to the outcome of it. See note on *v.* 45.
3 pronounce. Heb. "shall make him". Fig. *Metonymy* (of Subject) = pronounce or declare him to be. Ap. 6. Cp. Ezek. 43. 3, &c.
4 plague = plagued person. Heb. "shut up the plague". Fig. *Metonymy* (of Adjunct). Ap. 6. The meaning is supplied in italics.
5 behold. Fig. *Asterismos.* (Ap. 6.)
his sight = its appearance.
6 spread. This is the criterion here for persons, as for houses and garments (cp. *v.* 55, & 14, 44, 48). This is the criterion for our judgment of the antitype—"sin"—our old nature, to which our attention is called by the Fig. *Asterismos*, "Behold" (see Ap. 6).
10 white. See note on *v.* 30. **quick** = living.
11 shall not: or, need not.
is: i.e. is undoubtedly, no further proof being needed.
12 break out abroad = cometh quite out. Type of the sinner confessing his totality of evil—then he is clean, 1 John 1. 9, 10.

1490 14 But °when raw flesh appeareth in him, he shall be unclean.
15 And the priest shall see the raw flesh, and [3]pronounce him to be unclean: *for* the raw flesh °*is* unclean: it *is* a leprosy.
16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;
17 And the priest shall see him: and, [5]behold, *if* the plague be turned into white; then the priest shall [3]pronounce *him* clean *that hath* the plague: he *is* clean.

18 The flesh also, in which, *even* in the skin thereof, was a boil, and is healed,
19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;
20 And if, when the priest seeth it, [5]behold, it *be* in sight lower than the skin, and the hair thereof be turned white; the priest shall [3]pronounce him unclean: it *is* a [2]plague of leprosy broken out of the boil.
21 But if the priest look on it, and, [5]behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but °*be* °somewhat dark; then the priest shall shut him up seven days:
22 And if it spread much abroad in the skin, then the priest shall [3]pronounce him unclean: it *is* a plague.
23 But if the bright spot stay in his place, *and* spread not, it *is* a burning boil; and the priest shall [3]pronounce him clean.

24 Or if there be *any* flesh, in the skin whereof *there is* a hot burning, and the [10]quick *flesh* that burneth have a white bright spot, somewhat reddish, or white;
25 Then the priest shall look upon it: and, [5]behold, *if* the hair in the bright spot be turned white, and it *be in* sight deeper than the skin; it *is* a leprosy broken out of the burning: wherefore the priest shall [3]pronounce him unclean: it *is* the [2]plague of leprosy.
26 But if the priest look on it, and, [5]behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but [21]*be* [21]somewhat dark; then the priest shall shut him up seven days:
27 And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall [3]pronounce him unclean: it *is* the plague of leprosy.
28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall [3]pronounce him clean: for it *is* an inflammation of the burning.

29 If a °man or woman have a °plague upon the head or the beard;
30 Then the priest shall see the [29]plague: and, [5]behold, if it *be* in sight deeper than the skin; *and there be* in it a yellow °thin hair; then the priest shall [3]pronounce him unclean: it *is* a dry °scall, °*even* a leprosy upon the head or beard.
31 And if the priest look on the [2]plague of the [30]scall, and, [5]behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the [30]scall seven days:
32 And in the seventh day the priest shall look on the plague: and, [5]behold, *if* the [30]scall spread not, and there be in it no yellow hair, and the [30]scall *be* not in sight deeper than the skin;
33 He shall be shaven, but the [30]scall shall he not shave; and the priest shall shut up *him that hath* the [30]scall seven days more:
34 And in the seventh day the priest shall look on the [30]scall: and, [5]behold, *if* the [30]scall be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall [3]pronounce him clean: and he shall wash his clothes, and be clean.
35 But if the [30]scall spread much in the skin after his cleansing;
36 Then the priest shall look on him: and, [5]behold, if the [30]scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.
37 But if the [30]scall be in [5]his sight at a stay, and *that* there is black hair grown up therein; the [30]scall is healed, he *is* clean: and the priest shall [3]pronounce him clean.

38 If a [29]man also or a [29]woman have in the skin of their flesh bright spots, *even* white bright spots;
39 Then the priest shall look: and, [5]behold, *if* the bright spots in the skin of their flesh *be* °darkish white; it *is* a freckled spot *that* groweth in the skin; he *is* clean.

40 And the man whose hair is fallen off his head, he *is* bald; *yet is* he clean.
41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead bald: *yet is* he clean.
42 And if there be in the bald head, or bald forehead, a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald forehead.
43 Then the priest shall look upon it: and, behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;
44 He is a leprous man, he *is* unclean: the priest shall [3]pronounce him utterly unclean; his plague *is* in his head.
45 And the leper in whom [2]the plague *is*, his clothes shall be °rent, and his head bare,

14 when. Heb. "in the day", same as Gen. 2. 17; see Ap. 18.
15 is = it [is].
21 be = it [be].
somewhat dark = faint.
29 man or woman = *'īsh* or *'ishah*. See Ap. 14.
plague: better, "spot". See note on *v.* 2.
30 thin = short. An infallible sign of leprosy. A long hair, even though "yellow", no sign. In other parts of the body the hairs would be short and white. Cp. *v.* 10. scall = scab.
even = it [is].
39 darkish white = faintish, or dead white; a harmless eruption, or "tetter".
45 rent. See note on 10. 6.

1490 and he shall put a °covering upon his upper lip, and shall cry, °'Unclean, unclean.'
46 All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone; °without the camp *shall* his habitation *be*.

No (p. 149) 47 The °garment also that the plague of leprosy is in, *whether it be* a woollen garment, or a linen garment;
48 Whether *it be* in the °warp, or °woof; of linen, or of woollen; whether in a skin, or in any thing made of skin;
49 And if the plague be greenish or reddish in the garment, or in the skin, either in the [48]warp, or in the [48]woof, or in any thing of skin; it *is* a plague of leprosy, and shall be shewed unto the priest:
50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days:
51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the [48]warp, or in the [48]woof, or in a skin, *or* in any work that is made of skin; the plague *is* a °fretting leprosy; it *is* unclean.
52 He shall therefore burn that garment, whether [48]warp or [48]woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a [51]fretting leprosy; it shall be °burnt in the fire.

53 And if the priest shall look, and, [5]behold, the plague be not spread in the garment, either in the [48]warp, or in the [48]woof, or in any thing of skin;
54 Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more:
55 And the priest shall look on the plague, after that it is washed: and, [5]behold, *if* the plague have not changed his °colour, and the plague be not spread; it *is* unclean; thou shalt burn it in the fire; it *is* fret inward, *whether* it *be* bare within or without.

56 And if the priest look, and, [5]behold, the plague *be* [21]somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the [48]warp, or out of the [48]woof:
57 And if it appear still in the garment, either in the [48]warp, or in the [48]woof, or in any thing of skin; it *is* a spreading *plague:* thou shalt [52]burn that wherein the plague *is* with fire.

p 58 And the garment, either [48]warp, or [48]woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

q 59 This *is* the law of the plague of leprosy in a garment of woollen or linen, either in the [48]warp, or [48]woof, or any thing of skins, to [3]pronounce it clean, or to [3]pronounce it unclean."

M **14** And °the LORD °spake unto Moses, saying,
2 "This shall be °the law of the leper °in the day of his cleansing: He °shall be °brought unto the priest:
3 And the priest shall go forth out of the camp; and the priest shall look, and, °behold, *if* the plague of leprosy be healed in the leper;
4 Then shall the priest command to take for him that °is to be cleansed two °birds alive *and* clean, and °cedar wood, and °scarlet, and °hyssop:
5 And the priest shall command that one of the birds be killed in an earthen vessel over °running water:
6 °As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the [5]running water:
7 And he shall sprinkle upon him that is to be cleansed from the leprosy °seven times,

covering = muffler.

'Unclean, unclean.' Fig. *Epizeuxis*, Ap. 6, to emphasise the *condition*. Leprosy is the great type of sin: and teaches that the sinner is not only lost and ruined on account of what he has *done*, but on account of what he *is*. The former needed atonement to procure *judicial* righteousness, but the latter requires a Divine act and cleansing to give him an *imputed* righteousness. The former we have through Christ's atonement, the latter we have from God in Christ. It is not enough to confess what we "have done" or "left undone"; there must be also the confession "there is no health in us". Cp. Isa. 6. 5. Job 40. 4; 42. 6. Ps. 51. 5. Luke 5. 8, &c.

46 without the camp. Num 5. 2; 12. 10–15.

47 garment. Type of habits and ways seen by others. Cp. Jude 23.

48 warp. A.S. *wearpen*, to cast or throw = the longitudinal lines in the loom, through which the shuttle passes. Heb. *shāthah*, to drink in. So called because of its *drinking in* the thread thrown by the shuttle.

woof. A.S. to weave in. Heb *'ārab*, to intermingle. Hence used of what is mingled or woven in by the shuttle.

51 fretting = rankling, only of what is malignant: occurs only here, *v.* 52; 14. 14, and Ezek. 28. 24.

52 burnt. Heb. *sārāph*. Ap. 43. I. viii.

55 colour = appearance. Heb. eye. Fig. *Metonymy* (of Adjunct), Ap. 6: eye put for appearance.

14. 1–57 (M, N, p. 149). **THE LAW OF LEPROSY.**

1 the LORD. Heb. Jehovah. Ap. 4.

spake. This was delivered to Moses alone, who was to communicate these regulations to Aaron and his sons; while the rules by which the plague was to be discerned were given to both Moses and Aaron. Thus the position of Moses as the great lawgiver was upheld and secured. See note on 5. 14.

2 the law of the leper: provides for his cleansing.

in the day = when. Cp. Gen. 2. 17, and see Ap. 18.

shall be brought unto the priest. Cp. Matt. 8. 2. Mark 1. 40. Luke 5. 12; 17. 13.

brought. The leper could do nothing. He must be "brought". The priest must go forth to him (*v.* 3).

3 behold. Fig. *Asterismos*. Ap. 6.

4 is to be cleansed = him that is cleansing himself.

birds, or sparrows.

cedar wood, and scarlet, and hyssop. Hence the ancient tradition that the highest tree and the lowest herb give the leper purity, because *pride* was the cause of the plague, and *humility* is the necessary condition of its cure. These three were used also with the red heifer (Num. 19. 6). Cp. Heb. 9. 19. Ps. 51. 7.

5 running. Heb. living, i. e. not stagnant.

6 As. Some codices, with Sam., Sept., Syr., and Vulg., read "and as".

7 seven times. Cp. 4. 6. 2 Kings 5. 10, 14. Ap. 10.

1490 and shall °pronounce him clean, and shall let the living bird loose °into the open field.

8 And he that [4]is to be cleansed shall °wash his clothes, and shave off all his hair, and °wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent [7]seven days.

9 But it shall be on the °seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall °wash his flesh in water, and he shall be clean.

10 And on the °eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth °deals of fine flour *for* a °meat offering, mingled with oil, and one °log of oil.

11 And the priest that maketh *him* clean shall °present the man that is to be made clean, and those things, before [1]the LORD, *at* the °door of the °tabernacle of the congregation:

12 And the priest shall take one he lamb, and °offer him for a °trespass offering, and the [10]log of oil, and wave them *for* a °wave offering before [1]the LORD:

13 And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the °sin offering *is* the priest's, *so is* the [12]trespass offering: it *is* most °holy:

14 And the priest shall take *some* of the blood of the [12]trespass offering, and the priest shall put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

15 And the priest shall take *some* of the [10]log of oil, and pour *it* into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before [1]the LORD:

17 And of the rest of the oil that *is* in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the [12]trespass offering:

18 And the remnant of the oil that *is* in the priest's hand he shall pour upon °the head of him that is to be cleansed: and the priest shall °make an atonement for him before [1]the LORD.

19 And the priest shall °offer the [13]sin offering, and [18]make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:

20 And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall [18]make an atonement for him, and he shall be clean.

21 And if he *be* °poor, and °cannot get so much; then he shall take one lamb *for* a [12]trespass offering to be waved, to [18]make an atonement for him, and one tenth [10]deal of fine flour mingled with oil for a meat offering, and a [10]log of oil;

22 And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a [13]sin offering, and the other a burnt offering.

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the °door of the [11]tabernacle of the congregation, before [1]the LORD.

24 And °the priest shall take the lamb of the [12]trespass offering, and the [10]log of oil, and the priest shall wave them *for* a [12]wave offering before [1]the LORD:

25 And he shall kill the lamb of the [12]trespass offering, and the priest shall take *some* of the blood of the [12]trespass offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

26 And the priest shall pour of the oil into the palm of his own left hand:

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before [1]the LORD:

28 And the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the [12]trespass offering:

29 And the rest of the oil that *is* in the priest's hand he shall put upon the head of

pronounce him clean = Heb. make him clean. Fig. *Metonymy* (of Adjunct), Ap. 6. = declare him to be clean.

into the open field. Heb. "over the face of the field". Fig. *Prosopopœia*. Ap. 6.

8 wash = bathe.

9 seventh day. He was clean on the first day, now he enters into the enjoyment of it himself.

wash his flesh in water = bathe his body. Flesh put by Fig. *Synecdoche* (of Part), Ap 6, for his body, as in Ecc. 2. 3. Isa. 10. 8. Ezek. 10. 12. Occurs eight times in Leviticus (14. 9; 15. 13, 16; 16. 4, 24, 26, 28; 22. 6), and is rendered in three different ways in A.V. But a peculiar ritual phrase should obviously be rendered by the same English phrase. This is to be distinguished from "himself" in 14. 8; 15. 5, 6, 7, 8, 10, 11, 16, 18, 21, 22, 27; 17. 15.

10 eighth day. Now, all the offerings are introduced, but the trespass offering comes first (*v.* 12).

deals. See Ap. 51. III. 3.

meat offering. Heb. *minḥāh*. Ap. 43. II. 3.

log. See Ap. 51. III. 3.

11 present the man = cause the man to stand. All is done *for* the leper, he can do nothing.

door = entrance.

tabernacle = tent. Heb. *'ohel*. See Ap. 40.

12 offer = bring him near. Heb. *ḳārab*. Ap. 43. I. i.

trespass offering. Heb. *'āsām*. Ap. 43. II. vi.

wave offering. See note on Ex. 29. 27.

13 sin. Heb. *chāṭ'ā*. Ap. 44. i.

holy. See note on Ex. 3. 5.

18 the head. Note how all the members of the body are in turn cleansed. All is forgiven. Ps. 103. 3. Col. 1. 14; 2. 13. Eph. 1. 7.

make an atonement. See note on Ex. 29. 33.

19 offer. Heb. *'āsāh*. Ap. 43. I. 3.

21 poor. The Divine consideration is again shown here. Cp. 5. 7, 11; 12. 8.

cannot get. Heb. "his hand reach not". Translated in *v.* 22.

23 door = entrance.

24 the priest shall take, &c. The ritual as imposing for the poor as for the rich.

1490 him that is to be cleansed, to [18]make an atonement for him before [1]the LORD.
30 And he shall [19]offer the one of the turtledoves, or of the young pigeons, such as he can get;
31 *Even* such as he is able to get, the one *for* a [13]sin offering, and the other *for* a burnt offering, with the meat offering: and the priest shall [18]make an atonement for him that is to be cleansed before [1]the LORD.
32 This *is* the law *of him* in whom *is* the plague of leprosy, whose hand is not able to get *that which pertaineth* to his cleansing."

N p (p. 149)
33 And [1]the LORD °spake unto Moses and unto Aaron, saying,
34 °"When ye be come into the land of Canaan, which ℑ give to you for a possession, and I put the °plague of leprosy in a house of the land of your possession;
35 And he that owneth the house shall come and tell the priest, saying, 'It seemeth to me *there is* as it were a [34]plague in the house:'
36 Then the priest shall command that they empty the house, °before the priest go *into it* to see the [34]plague, that all that *is* in the house be not made unclean: and afterward the priest shall go in to see the house:
37 And he shall look on the [34]plague, and, behold, *if* the [34]plague *be* in the walls of the house with °hollow strakes, greenish or reddish, which in sight *are* lower °than the wall;
38 Then the priest shall go out of the house to the [23]door of the house, and shut up the house seven days:
39 And the priest shall come again °the seventh day, and shall look: and, behold, *if* the [34]plague be °spread in the walls of the house;
40 Then the priest shall command that °they take away the stones in which the [34]plague *is*, and °they shall cast them into an unclean place without the city:
41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:
42 And they shall take other stones, and put *them* in the place of those stones; and °he shall take other morter, and shall plaister the house.
43 And if the [34]plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered;
44 Then the priest shall come and look, and, °behold, *if* the plague be °spread in the house, it *is* a °fretting leprosy in the house: it *is* unclean.
45 And he shall break down the house, the stones of it, and the timber thereof, and all the morter of the house; and he shall carry *them* forth out of the city into an unclean place.
46 Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.
47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

48 And if the priest °shall come in, and look *upon it*, °and, behold, the [34]plague hath not [44]spread in the house, after the house was plaistered: then the priest shall [7]pronounce the house clean, because the plague is healed. *p*
49 °And he shall take to °cleanse the house two birds, and cedar wood, and scarlet, and hyssop:
50 And he shall kill the one of the birds in an earthen vessel over [5]running water:
51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the [5]running water, and sprinkle the house seven times:
52 And he shall [49]cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the

33-53 (*p q*, p. 149). LEPROSY IN A HOUSE.

33 spake. See note on 5. 14. The law of cleansing persons addressed to Moses alone; that about houses, &c., addressed to Aaron as well.

34 When ye be come, &c. Here we have the first of four prospective laws, having no immediate bearing. See 19. 23; 23. 10; 25. 2. Hence it is separated from the law for leprous men and garments, in the form of an appendix.

plague. House leprosy is here represented as being supernatural. This was peculiar to Palestine and to houses of Israelites. The Targum of Jonathan renders this: "And if there be a man who buildeth his house with stolen goods, then I will put", &c.

36 before, &c. This law was most benign in its intention.

37 hollow strakes = sunken places.

than the wall = Fig. *Ellipsis*, Ap. 6. ii. a. = "deeper than [the surface of] the wall".

39 the seventh day = on the seventh day. Note the frequency of this number throughout, and see Ap. 10.

spread. This is a bad sign in noting the presence and workings of our inward corruption.

40 they. Of the verbs in these three verses, note that two are in the singular, viz. *v.* 42, "he shall take", and "he shall plaister". Hence the authorities of the second temple interpreted the plural of the owners of the "party-wall", and the singular of the owner of the affected house.

42 he. See note on *v.* 40.

44 behold. Fig. *Asterismos*. Ap. 6.

spread. The same criterion as in the case of men and garments. See note on *v.* 37 and 13. 6.

fretting = rankling. See note on 13. 51.

48 shall come. Heb. "coming in shall come in." Fig. *Polyptōton*. (Ap. 6.) = shall actually come in.

49 And. Note the Fig. *Polysyndeton* (Ap. 6) in *vv.* 48–53.

cleanse = cleanse from sin.

51, 52. Note the emphasis put upon this ceremony by the Structure (an *Introversion*). Note also the Fig. *Polysyndeton*. (Ap. 6.)

s | 51–. Cedar wood, hyssop, and scarlet.
t | –51–. And the living bird.
u | –51–. Blood of the bird and running water.
v | –51. The house.
v | 52–. The house.
u | –52–. Blood of the bird and running water.
t | –52–. And the living bird.
s | –52. Cedar wood, hyssop, and scarlet.

1490 cedar wood, and with the hyssop, and with the scarlet:
53 But he shall let go the living bird out of the city into the open fields, and [18]make an atonement for the house: and it shall be clean.

q (p. 149) 54 This *is* the law for all manner of plague of leprosy, and scall,
55 And for the leprosy of a garment, and of a house,
56 And for a rising, and for a scab, and for a bright spot:
57 °To teach °when *it is* unclean, and °when *it is* clean: this *is* the law of leprosy."

J[4] O (p. 154) **15** And °the LORD °spake unto Moses and to Aaron, saying,
2 "Speak unto the °children of Israel, and say unto them, 'When any °man hath a running issue out of his °flesh, *because of* his issue he *is* unclean.
3 And this shall be his uncleanness in his issue: whether his [2]flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness.
4 Every bed, whereon he lieth that hath the issue, is unclean: and every °thing, whereon he sitteth, shall be unclean.
5 And whosoever toucheth his bed shall wash his clothes, and °bathe *himself* in water, and be unclean until the even.
6 And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and [5]bathe *himself* in water, and be unclean until the even.
7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and [5]bathe *himself* in water, and be unclean until the even.
8 And if he that hath the issue °spit upon him that is clean; then he shall wash his clothes, and [5]bathe *himself* in °water, and be unclean until the even.
9 And what °saddle soever he rideth upon that hath the issue shall be °unclean.
10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any of* those things shall wash his clothes, and [5]bathe *himself* in water, and be unclean until the even.
11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and [5]bathe *himself* in water, and be unclean until the even.
12 And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be °rinsed in water.

P 13 And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and [5]bathe his flesh in °running water, and shall be clean.
14 And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before [1]the LORD unto the °door of the °tabernacle of the congregation, and give them unto the priest:
15 And the priest shall °offer them, the one *for* a °sin offering, and the other *for* a burnt offering; and the priest shall °make an atonement for him before [1]the LORD for his issue.
16 And if any °man's seed of copulation go out from him, then he shall °wash all his flesh in water, and be unclean until the even.
17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.
18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* [5]bathe *themselves* in water, and be unclean until the even.

O 19 And if a woman have an issue, *and* her issue in her [2]flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.
20 And every thing that she lieth upon

54—57 (*r*, p. 136). The recapitulation of the law, corresponding with "r", 13. 59 (p. 136), summing up chapters 13 and 14.

57 To teach. Some codices, with Sam., Sept., and Syr., read "and to", thus preserving the Fig. *Polysyndeton* (Ap. 6) in this member *r* (*vv.* 54–57) without a break. Eight "ands" in all.

when. Heb. "in the day". Cp. Gen. 2. 17, and see Ap. 18.

15 (J[4], p. 146). ISSUES.
(*Alternation.*)

J[4] | O | 1–12. Men.
P | 13–18. Their cleansing.
O | 19–27. Women.
P | 28–33. Their cleansing.

1 the LORD. Heb. Jehovah. Ap. 4.
spake. See note on 5. 14.
2 children = sons.
man. Heb. *'ĭsh*. See Ap. 14.
flesh. Fig. *Synecdoche* (of Whole). Ap. 6. = any part of his flesh.
4 thing = piece of furniture, vessel, or article.
5 bathe. See note on 14. 5.
8 spit upon him. A common practice among oriental nations to express insult or contempt (Num. 12. 14. Deut. 25. 9. Job 30. 10. Isa. 50. 6. Matt. 26. 67.
water. The Severus Codex has "running water", as in *v.* 13. (See Ap. 34.)
9 saddle = carriage. Occ. only here and 1 Kings 4. 26, where it is rendered "chariot", and Song 3. 9. The seat in a palanquin. The fem. form occurs forty-four times, and is always rendered "chariot".
unclean. The Sept. adds "until evening", as in every other case. See *vv.* 5, 6, 7, 8, 10, 11. But in these verses *persons* are referred to. In *v.* 9 it is a *thing*.
12 rinsed = washed or baptized. This is what is referred to in Mark 7. 4.
13 running. Heb. living, not stagnant. See 14. 5.
14 door = entrance.
tabernacle of the congregation. Heb. tent (*'ohel*) of meeting. See Ap. 40.
15 offer = prepare. Heb. *'āsāh*. Ap. 43. I. iii.
sin. Heb. *chāṭ'ā*. Ap. 44. i.
make an atonement. See note on Ex. 29. 33.
16 man's. Heb. *'ĭsh*. See Ap. 14. iii.
wash = bathe. Here, with *ĕth kol* added, meaning all his body, to distinguish it from the word "flesh", which is thus probably used in this section by the Fig. *Euphemy* (Ap. 6) for private parts. Cp. 15. 5–8, 10, 11, 18, 21, 22, 27, where the A.V. has inserted "himself" in italics. See further note on 14. 9.

1490 in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and [5] bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and [5] bathe *himself* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And if any °man lie with her at all, and her °flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and [5] bathe *himself* in water, and be unclean until the even.

P (p. 154) 28 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

29 And on the eighth day she shall take unto her two °turtles, or two young pigeons, and bring them unto the priest, to the [14] door of the [14] tabernacle of the congregation.

30 And the priest shall [15] offer the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall [15] make an atonement for her before [1] the LORD for the issue of her uncleanness.

31 Thus shall °ye separate the [2] children of Israel from their uncleanness; that they die not in their uncleanness, when they defile My °tabernacle that *is* among them.

32 °This *is* the law of him that hath an issue, and *of him* whose seed goeth from him, °and is defiled therewith;

33 And of her that is sick of her [24] flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.'"

C Q (p. 155) **16** And °the LORD °spake unto Moses after the death of the two sons of Aaron, when they °offered before °the LORD, and died;

2 And [1] the LORD said unto Moses, "Speak unto Aaron thy brother, that he come not at °all times into the °holy *place* within the vail before the °mercy seat, which *is* upon the ark; that he die not: for °I will appear in the cloud upon the °mercy seat.

R 3 °Thus shall Aaron come into the holy *place:* with a young bullock for a °sin offering, and a ram for a burnt offering.

24 man. Heb. *'ĭsh.* Ap. 14. flowers = uncleanness.
29 turtles = turtle-doves.
31 ye = Moses and Aaron.
tabernacle. Heb. *mishkān*, dwelling-place.
32 This is the law. *vv.* 32, 33 are a summary of the contents of the chapter, though the order (as in other cases) is varied. and = to be.

16. 1—34 (C, p. 131). ISRAEL'S FAST.
(THE DAY OF ATONEMENT.)
(*Introversion.*)

C | Q | 1, 2. Times for entering within the Vail (Neg.).
R | 3. For himself alone.
S | 4. Garments put on.
T[1] | 5. Two goats and ram (people).
U[1] | 6. For himself (bullock).
T[2] | 7–10. Two goats (people).
U[2] | 11–14. For himself (bullock).
T[3] | 15–22. Two goats (people).
S | 23. Garments changed.
R | 24–28. For himself and people.
Q | 29–34. Time for entering within the Vail (Pos.).

1 the LORD. Heb. Jehovah. Ap. 4.
spake. See note on 5. 14.
offered = brought near. Heb. *kārab.* Ap. 43. I. i. Onk., Jon., Sept., Syr., and Vulg., add "strange fire", as in 10. 1.
2 all times = any time: i.e. just at any time.
holy place = sanctuary or holy of holies. In this chapter "holy" is used for "holy of holies" without this adjunct. See *vv* 3, 16, 17, 20, 23, 27. Cp. note on Ex. 3. 5.
mercy seat. Fig. *Antemereia* (of Noun), Ap. 6, noun, "mercy", used as adjective. See note on Ex. 25. 17.
I will appear = I am wont to appear. See Ex. 25. 22.
3 Thus = with this.
sin. Heb. *chāṭ'ā.* Ap. 44. i.
4 wash = bathe. See note on 14. 9.
5 children = sons. kids. Heb. shaggy he-goats.
6 offer = bring near. Heb. *kārab.* Ap. 43. I. i.
make an atonement. See note on Ex. 29. 33.
7 door = entrance.
tabernacle of the congregation = tent (*'ohel*) of meeting.
8 for the scapegoat. Heb. for *'Azāzēl.* This "for" looks like a personality answering to "for Jehovah". If it be the Evil one who is meant, then it is for his defiance. For in *v.* 10 atonement is made for this goat, and he is to go free. Where there is atonement there must be forgiveness. See note on *v.* 22 below.

4 He shall put on the [2] holy linen coat, and S
he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* [2] holy garments; therefore shall he °wash his flesh in water, and *so* put them on.

5 And he shall take of the congregation T[1]
of the °children of Israel two °kids of the goats for a [3] sin offering, and one ram for a burnt offering.

6 And Aaron shall °offer his bullock of U[1]
the [3] sin offering, which *is* for himself, and °make an atonement for himself, and for his house.

7 And he shall take the two goats, and pre- T[2]
sent them before [1] the LORD *at* the °door of the °tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for [1] the LORD, and the other lot °for the scapegoat.

9 And Aaron shall bring the goat upon

1490 which [1]the LORD'S lot °fell, and °offer him *for* a [3]sin offering.

10 But the goat, on which the lot [9]fell °to be the [8]scapegoat, shall be °presented alive before [1]the LORD, to [6]make an atonement °with him, *and* to let him go for a [8]scapegoat into the °wilderness.

U[2] (p. 155) 11 And Aaron shall bring the bullock of the [3]sin offering, which *is* for himself, and shall [6]make an atonement for himself, and for his house, and shall kill the bullock of the [3]sin offering which *is* for himself:

12 And he shall take a censer full of burning coals of °fire from off the altar before [1]the LORD, and his hands full of sweet incense beaten small, and bring *it* within the vail:

13 And he shall put the incense upon the [12]fire before [1]the LORD, that the cloud of the incense may cover the [2]mercy seat that *is* upon the testimony, that he die not:

14 And he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the [2]mercy seat eastward; and before °the [2]mercy seat shall he sprinkle of the blood with his finger seven times.

T[3] 15 Then shall he kill the goat of the [3]sin offering, that *is* for the people, and bring his blood within the vail, and do with that blood °as he did with the blood of the bullock, and sprinkle it upon the [2]mercy seat, and before the [2]mercy seat:

16 And he shall [6]make an atonement for the [2]holy *place*, because of the uncleanness of the [5]children of Israel, and because of their [21]transgressions in all their [3]sins: and so shall he do for the [7]tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

17 And there shall be no °man in the [7]tabernacle of the congregation when he goeth in to [6]make an atonement in the [2]holy *place*, until he come out, and have [6]made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that *is* before [1]the LORD, and [6]make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and °hallow it from the uncleanness of the [5]children of Israel.

20 And when he hath made an end of °reconciling the [2]holy *place*, and the [7]tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay °both his hands upon the head of the °live goat, and confess over him °all the °iniquities of the [5]children of Israel, and °all their °transgressions in °all their [3]sins, putting them upon the head of the goat, and shall send *him* away by the hand of °a fit man into the [10]wilderness:

22 And the goat °shall bear upon him °all their [21]iniquities unto a °land not inhabited: and he shall °let go the goat in the [21]wilderness.

S 23 And Aaron shall come into the [7]tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the [2]holy *place*, and shall leave them there:

24 And he shall [4]wash his flesh with water R in the [2]holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and [6]make an atonement for himself, and for the people.

9 fell. Heb. "came up": i.e. out of the bag containing the Urim and Thummim. No other means of taking Jehovah's lot, or judgment. (See note on Ex. 28. 30.)

offer = "make him [sin]". (2 Cor. 5. 21.) Heb. *'āsāh*. Ap. 43. I. iii.

10 to be the scapegoat. Heb. "to be for *'Azāzēl*" (see *vv.* 8 and 22).

presented = made to stand.

with him. Heb. "for him". See *vv.* 16, 18. The scapegoat was not used to make atonement, but atonement was made *for* it. Hence he was to be "let go" free. See *v.* 22.

wilderness: or desert, symbol of abode of all evil things (Isa. 13. 21; 34. 14. Matt. 12. 43. Luke 8. 27; 11. 24. Rev. 18. 2). *'Azāzēl* probably the personification of all that is "great and terrible" there (Deut. 1. 19; 8. 15. Jer. 2. 6).

12 fire. Only fire from the brazen altar of burnt offering, where atonement had been made, could be used for kindling the incense on the golden altar in the holy place. See note on 10. 1. All other fire was "strange fire". See note on 10. 1, 7.

15 as = according as.

17 man = *'ādam*. Ap. 14. i.e. no human being. This effectually disposes of all priestly pretensions now, while the Antitype is "within the vail". See Heb. 4. 14; 6. 20; 9. 24.

19 hallow. See note on Ex. 3. 5.

20 reconciling = making atonement. See note on Ex. 29. 33.

21 both his hands. This for solemnity; and only here, on this occasion.

live goat. The two goats complete the one type of Christ. One could not, for He was "put to death as to the flesh", but made alive [again] as to the spirit", i.e. in resurrection (1 Pet. 3. 17. 1 Cor. 15. 45). He was "*made* sin" for us, that we might *become* divinely righteous in Him" (2 Cor. 5. 21).

all. Note the four "alls" in *vv.* 21, 22. Fig. *Repetitio* (Ap. 6) to emphasise the completeness of our deliverance from sins, and their entire removal.

iniquities. Heb. *'avah*. Ap. 44. iv.

transgressions. Heb. *pāsh'a*. Ap. 44. ix.

a fit man. The phrase occurs only here.

22 shall bear = shall bear away, as Isa. 53. 4.

land not inhabited. Heb. "a land cut off".

let go. This is the point of the type. The live goat was sent away, not in judgment or atonement, but in peace and at liberty. "All" had already been atoned for in the death of the other goat (*v.* 10). Now he was free to go into the land of forgetfulness, where their "sins and iniquities are remembered no more" (Isa. 43. 25. Jer. 31. 34). The scapegoat goes forth to *'Azāzēl*, all enemies thus personified (Heb. 2. 14), proclaiming, "Who is he that condemneth?" (Rom. 8. 33, 34). Not in fear of death, but saying, "Who dares to kill me?"

It is the lesson, over again, of the "two birds" in ch. 14. 51–53, applied to the whole nation.

It is a type of those who are "risen with Christ" (Col. 3. 1), i.e. made alive again in His resurrection life.

Tradition treats this second goat as loaded with sin and sent out to destruction; whereas "all" is "atoned" for and is therefore "forgiven" and liberty enjoyed before it was sent away.

1490 25 And the fat of the [3]sin offering shall he °burn upon the altar.
26 And °he that let go the goat for the [8]scapegoat shall wash his clothes, and [4]bathe his flesh in water, and afterward come into the camp.
27 And the bullock *for* the [3]sin offering, and the goat *for* the [3]sin offering, whose blood was brought in to [6]make atonement in the [2]holy *place*, shall *one* carry forth °without the camp; and they shall °burn in the fire their skins, and their flesh, and their dung.
28 And he that [27]burneth them shall wash his clothes, and [4]bathe his flesh in water, and afterward he shall come into the camp.

Q (p. 155) 29 And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth *day* of the month, ye shall °afflict your °souls, and °do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you:
30 For on that day shall *the priest* [6]make an atonement for you, to cleanse you, *that* ye may be clean from all your [3]sins before [1]the LORD.
31 It *shall be* a °sabbath of rest unto you, and ye shall [29]afflict your [29]souls, by a statute for ever.
32 And the priest, whom he shall anoint, and whom he shall °consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the °holy garments:
33 And he shall [6]make an atonement for the [2]holy sanctuary, and he shall [6]make an atonement for the [7]tabernacle of the congregation, and for the altar, and he shall [6]make an atonement for the priests, and for all the people of the congregation.
34 And this shall be an everlasting statute unto you, to [6]make an atonement for the [5]children of Israel for all their [2]sins once a year." And he did °as [1]the LORD commanded Moses.

A² w¹ (p. 157) **17** And °the LORD °spake unto Moses, saying,
2 "Speak unto Aaron, and unto his sons, °and unto all the °children of Israel, and say unto them; 'This *is* the thing which [1]the LORD hath commanded, saying,
3 °'What man soever *there be* of the house of Israel, that °killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp,
4 And bringeth it not unto the door of the °tabernacle of the congregation, to °offer an °offering unto [1]the LORD before the °tabernacle of [1]the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:"
5 To the end that the [2]children of Israel may bring their sacrifices, which they °offer in the open field, even that they may bring them unto [1]the LORD, unto the °door of the [4]tabernacle of the congregation, unto the priest, and °offer them *for* peace offerings unto [1]the LORD.

25 burn = burn as incense. Heb. *ḳāṭar*. Ap. 43. I. vii. Cp. *v.* 27.
26 he that let go = he that leadeth away the goat to, or for, *'Azāzēl*, *v.* 10.
27 without the camp. Cp. 6. 11. Heb. 13. 11.
burn. Heb. *sāraph*. Ap. 43. I. viii.
29 afflict = fast. See Isa. 58. 3, 5, 10.
souls. Heb. *nephesh*. Ap. 13.
do no work at all. Heb. "no manner of work". This legal expression occurs five times (Ap. 10) in the Pentateuch, but is differently rendered. See 23. 3, 28, 31. Num. 29. 7. Work on the Sabbath day incurred stoning: on this day, excommunication.
31 sabbath of rest. Heb. "sabbath of sabbatizing". See note on Ex. 16. 23. = "Most holy sabbath", Fig. *Polyptōton* or *Enallage*. Ap. 6.
32 consecrate. See note on Ex. 28. 41. Lev. 9. 17.
holy. See note on Ex. 3. 5.
34 as = according as.

17. 1-16 (A², p. 131). THE OFFERINGS AND THEIR REQUIREMENTS (*Division*).

A² | w¹ | 17. 1-9. The appointed place.
| w² | 17. 10-16. The appointed food.

1—9. UNLAWFUL PLACES.

1 the LORD. Heb. Jehovah. Ap. 4.
spake. See note on 5. 14.
2 and unto all the children of Israel. First occurrence of this phrase: see note on Lev. 5. 14, marking the solemnity of the charge, and the subject.
children. Heb. sons.
3 What man soever = Heb. *'īsh 'īsh*.
killeth [in sacrifice]. The Fig. *Ellipsis* (Ap. 6. ii. d) must be thus supplied. For, although the word is Heb. *shāchaṭ* (Ap. 43. I. v.) and not *zabach* (Ap. 43. I. iv.), the context (*vv.* 5, 7-9) shows that only *sacrifices* in unlawful places are being treated of. There is no contradiction, therefore, of Deut. 12. 15, 21, where the context shows equally clearly that only *food* is in question. Cp. *v.* 5.
4 tabernacle. Heb. *mishkān*. Ap. 40.
offer = bring near. Heb. *ḳārab*. Ap. 43. I.
offering = Heb. *ḳorbān*. Ap. 43. II. i.
tabernacle = tent. Heb. *'ohel*. Ap. 40.
5 offer = slay in sacrifice. Heb. *zābāch*. Ap. 43. I. iv., thus showing the correct supply of the *ellipsis* in *v.* 3.
door = entrance.
6 burn = burn as incense. Heb. *ḳāṭar*. Ap. 43. I. vii.
sweet savour. See note on 1. 9.
7 no more: implies that they had done so in Egypt to the goat image "Pan". Cp. Josh. 24. 14. Ezek. 20. 7; 23. 3, &c., and especially 2 Chron. 11. 15.
offer = slay in sacrifice. Heb. *zābāch*. Ap. 43. I. iv.
devils. Heb. *sā'īr*. (Only here and 2 Chron. 11. 15, "devils". In Isa. 13. 21; 34. 14 rendered "satyrs" = an imaginary demon: half-goat, half-man. Sept. = demons:) from Heb. root, meaning *to shudder*. From this "Pan" came the "satyrs", "fauns", and woodland gods of Greece and Rome, and also the "devil" of Christendom.

6 And the priest shall sprinkle the blood upon the altar of [1]the LORD *at* the [5]door of the [4]tabernacle of the congregation, and °burn the fat for a °sweet savour unto [1]the LORD.
7 And they shall °no more °offer their sacrifices unto °devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations."

1490 8 And thou shalt say unto them, "Whatsoever °man *there be* of the house of Israel, or of the strangers which sojourn among you, that °offereth a burnt offering or sacrifice,
9 And bringeth it not unto the [5]door of the [4]tabernacle of the congregation, to °offer it unto [1]the LORD; even that [8]man shall be cut off from among his people.

w² (p. 157) 10 And whatsoever [8]man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that °soul that eateth blood, and will cut him off from among his people.
11 °For the °life of the flesh *is* in the blood: and I have given it to you upon the altar to °make an atonement for your °souls: for it *is* the blood *that* °maketh an atonement for the °soul.
12 °Therefore I said unto the [2]children of Israel, 'No [10]soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.'
13 And whatsoever man *there be* of the [2]children of Israel, or of the strangers that sojourn among you, °which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.
14 For *it is* the [11]life of all flesh; the blood of it *is* for the [11]life thereof: therefore I said unto the [2]children of Israel, 'Ye shall eat the blood of no manner of flesh: for the [11]life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off.'
15 And every [10]soul that eateth that which died *of itself*, or that which was torn *with beasts, whether it be* one of your own country, or a stranger, he shall both wash his clothes, and °bathe *himself* in water, and be unclean until the even: then shall he be clean.
16 But if he wash *them* not, nor bathe his flesh; then he shall bear his °iniquity."

E x¹ (p. 158) **18** And °the LORD °spake unto Moses, saying,
2 "Speak unto the °children of Israel, and say unto them, 'I am [1]the LORD your °God.
3 After °the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after °the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their °ordinances.
4 Ye shall do My °judgments, and keep Mine [3]ordinances, to walk therein: I *am* [1]the LORD your [2]God.
5 Ye shall therefore keep My statutes, and My [4]judgments: °which if a man do, he shall °live in them: I *am* [1]the LORD.
6 °None of you shall approach to any that is °near of kin to him, to uncover *their* nakedness: I *am* [1]the LORD.
7 The nakedness of thy °father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness.
8 The nakedness of thy °father's wife shalt thou not uncover: it *is* thy father's nakedness.

8 man. Heb. *'īsh.* Ap. 14.
offereth = offereth up. Heb. *'ālāh.* Ap. 43. I. vi.
9 offer = prepare. Heb. *'āsāh.* Ap. 43. I. iii.

10–16 (W², p. 157). THE APPOINTED FOOD.
10 soul = Heb. *nephesh.* Ap. 13.
11 For. This verse, with Luke 24. 39, 1 Cor. 15. 50, and Heb. 13. 20, forms a strong chain of truth against the "Mass".
life = soul. Heb. *nephesh.* Ap. 13.
make an atonement. See note on Ex. 29. 33.
soul. Heb. *nephesh*, because the soul is the life. Thus a life is substituted for a life. Hence Heb. 9. 22.
12 Therefore. Hence Acts 15. 20, 29; 21. 25.
13 which hunteth = which shall hunt any hunting. Fig. *Polyptōton*, Ap. 6, a necessity with Israel, not sport; for extermination (Ex. 23. 29) and for food (Gen. 25. 27. Prov. 12. 27). Cp. 1 Sam. 14. 32–34 and Ezek. 33. 25.
15 bathe. See note on 14. 9. The rigour of this law seen from 1 Sam. 14. 32–35.
16 iniquity. Heb. *'āvāh.* Ap. 44. iv.

18. 1–20. 27 (*E*, p. 131). CEREMONIAL LAWS (PENALTIES) (*Division*).

E	x¹	18. 1–18. Unlawful connections.
	x²	18. 19–30. Unlawful lusts.
	x³	19. 1–37. Unlawful practices.
	x⁴	20. 1–27. Unlawful defilements.

18. 1–18 (x¹, above). UNLAWFUL CONNECTIONS.
1 the LORD. Heb. Jehovah. Ap. 4.
spake. See note on 5. 14. **2 children.** Heb. sons.
God. Heb. Elohim. Ap. 4.
3 the doings: i. e. all the abominable practices of the Canaanitish nations (*v.* 27), for which they were cut off, Rom. 1. 23–29. **ordinances** = statutes.
4 judgments = regulations.
5 which, &c. = "which, if the man (Heb. *'ādām*, Ap. 14) shall do them, he shall also live by them".
live = "live again" in resurrection life (Rev. 20. 5). The Chald. paraphrase = "shall live by them to life eternal". Sol. Jarchi, "live in the world that is to come". Cp. the other passages where "live" is used in this sense: Ezek. 13. 21; 20. 11. Luke 10. 28. Rom. 10. 5. Gal. 3. 12. Neh. 9. 29. Hab. 2. 4. Rom. 1. 17. Heb. 10. 38, &c. In this sense the verb is used more often than is generally thought. Cp. Isa. 26. 19; 38. 16; 55. 3. Ezek. 18. 19; 33. 19; 37. 3, 5, 6, 14. Hos. 6. 2. Amos 5. 4, &c. The spiritual authorities of the second temple so interpreted the phrase. Thus "eternal life", by faith, is set in contrast with eternal life by works.
6 None of you. Heb. "Man, man, ye shall not approach"; should be "No man (Heb. *'īsh.* Ap. 14) whatsoever shall approach". Emphasised by Fig. *Epizeuxis.* See Ap. 6.
The absence of the words "of the house of Israel", as in 17. 3, 8, 13, shows that the strangers are included in this law.
near of kin. Heb. "the remainder of his flesh" (Gen. 2. 23), i. e. by the Fig. *Polyptōton*, Ap. 6, "his *own* flesh (or relatives)". Cp. *vv.* 12, 13, 17. For emphasis.
7 father. See Gen. 19. 31–38.
8 father's wife. See Gen. 35. 22. 2 Sam. 16. 20–23. 1 Kings 2. 17, and 1 Cor. 5. 1–5.
9 sister. See Gen. 20. 12. 2 Sam. 13. 12, 16, 20.
11 father's wife. In Heb. always means one's "stepmother" (see *v.* 8; 20. 11).

9 The nakedness of thy °sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.
10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for theirs *is* thine own nakedness.
11 The nakedness of thy °father's wife's

1490 daughter, begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness.
12 Thou shalt not uncover the nakedness of thy °father's sister: °she *is* thy father's near kinswoman.
13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.
14 Thou shalt not uncover the nakedness of thy father's brother, °thou shalt not approach to his wife: she *is* thine aunt.
15 Thou shalt not uncover the nakedness of thy daughter in law: she *is* thy son's wife; thou shalt not uncover her nakedness.
16 Thou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness.
17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for* they *are* her near kinswomen: it *is* °wickedness.
18 Neither shalt thou take a wife to her sister, to vex *her*, to uncover her nakedness, beside the other in her life *time*.

x^2 (p. 159) 19 Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.
20 Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.
21 And thou shalt not let any of thy °seed °pass through *the fire* to °Molech, neither shalt thou profane the name of thy [2]God: I *am* [1]the LORD.
22 Thou shalt not lie with mankind, °as with womankind: it *is* °abomination.
23 Neither shalt thou lie with °any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* confusion.
24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:
25 And the land is defiled: therefore I do visit the °iniquity thereof upon it, and the land itself °vomiteth out her inhabitants.
26 °Ye shall therefore keep My statutes and My judgments, and shall not commit *any* of these [22]abominations; *neither* any of your own nation, nor any stranger that sojourneth among you:
27 (°For all these [22]abominations have the °men of the land done, which *were* before you, and the land is defiled;)
28 That the land °spue not you out also, when ye defile it, °as it spued out the nations that *were* before you.
29 For whosoever shall commit any of these [22]abominations, even the °souls that commit *them* shall be cut off from among their people.
30 Therefore shall ye °keep Mine ordinance, that *ye* commit not *any one* of these [22]abominable °customs, which were committed before you, and that ye defile not yourselves therein: °I *am* [1]the LORD your [2]God.'"

x^3 **19** And °the LORD °spake unto Moses, saying,
2 "Speak unto °all the congregation of the °children of Israel, and say unto them, 'Ye

12 father's sister. See Ex. 6. 20.
she. Some codices, with Sept., Syr., and Vulg., read "for she".
14 thou. Some codices, with Sam., Jon., Sept., and Syr., read "and thou".
17 wickedness = lewdness. Heb. *zimmah*. Ap. 44. xiii.

19-30 (x^2, p. 158). UNLAWFUL LUSTS.
(*Repeated Alternation.*)

x^2 | y^1 | 19-24–. Commands.
z^1 | -24, 25. Reason.
y^2 | 26. Command.
z^2 | 27-29. Reason.
y^3 | 30. Command.

21 seed = children.
pass through, &c. Heb. "pass to Molech", i. e. into his arms, from which it passed through the fire to him.
Molech. Always has the article (except 1 Kings 11. 7, which is probably a copyist's omission) denoting *the* king, or the king-idol (see *v.* 21; 20. 2, 3, 4, 5. See *seq.* 2 Kings 23. 10. Jer. 32. 35).
The Massorites pointed it ***Molech***, to assimilate it to "shameful thing", but omitted to do so in Isa. 30. 33 and 57. 9, which they left *melech* = king. It should read Molech in these two passages also.
22 as. Referring to the sin of Sodom (whence its name), Gen. 19. 5. Cp. 20. 13. Judg. 19. 22. 1 Kings 14. 24.
abomination = a thing to be abhorred.
23 any beast. This was part of the religious worship of the Egyptians.
25 iniquity. Heb. *'āvāh*. Ap. 44. iv.
vomiteth. Fig. *Prosopopœia*, Ap. 6. Cp. "spued", *v.* 28. From the beginning, the earth has shared the consequences of man's guilt (Gen. 3. 17. Rom. 8. 19-22). Since it yields no fruit when man yields no obedience; and defiled when man is defiled (Deut. 11. 17). Is blessed when man is blessed (Lev. 25. 19; 26. 4. Deut. 32. 43). Mourns when man sins (Isa. 24. 4, 5). Glad when God avenges His People (Ps. 96. 11-13).
26 Ye. In some codices, with Sam., Sept., Syr., and Vulg., this "Ye" has no emphasis.
27 For, &c. These "doings" are specially legislated against, because these were the corruptions pertaining to the origin and character of the *Nephilim* (Ap. 25). These formed the nations of Canaan, and this was why they had to be destroyed by the sword of Israel, as those in the days of Noah had to be destroyed by the Flood. Verses 24 and 25 are emphasised by the other way of putting the facts.
men. Heb. pl. of *'enōsh*. Ap. 14.
28 spue = vomit of *v.* 25. **as** = according as. Cp. *v.* 25.
29 souls. Heb. pl. of *nephesh*. Ap. 13.
30 keep Mine ordinance. This is the Fig. *Polyptōton* (Ap. 6) = "observe my observance", but, Eng. keep my charge.
customs = statutes: because they were legal enactments of the land, cp. *v.* 3. The word is rendered "statutes" in Deut. 6. 24; 16. 12; and 26. 16.
I am the LORD your God. This body of laws (ch. 18) is emphasised and solemnized by beginning and ending with the same expression. Fig. *Epanadiplosis*. See Ap. 6.

19. 1-37 (x^3, p. 158). UNLAWFUL PRACTICES.
(*Repeated Alternation.*)

x^3 | W^1 | 1-8. Sundry commands and prohibitions.
X | 9, 10. Gleanings.
W^2 | 11-22. Sundry commands and prohibitions.
X | 23-25. Firstfruits.
W^3 | 26-37. Sundry commands and prohibitions.

1 the LORD. Heb. Jehovah. Ap. 4.
spake. See note on 5. 14.
2 all the congregation, &c. Only here in Leviticus, and once more in the Pentateuch (Ex. 12. 3).
children. Heb. sons.

1490 shall be °holy: for °I [1]the LORD your °God *am* °holy.
3 Ye shall fear every °man his mother, and his father, and keep My sabbaths: [2]I *am* [1]the LORD your [2]God.
4 Turn ye not unto °idols, nor make to yourselves molten gods: I *am* [1]the LORD your [2]God.
5 And if ye °offer a sacrifice of peace offerings unto [1]the LORD, ye shall offer it °at your own will.
6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be °burnt in the fire.
7 And if it be eaten at all on the third day, it *is* abominable; it shall not be accepted.
8 Therefore *every one* that eateth it shall bear his °iniquity, because he hath profaned the °hallowed thing of [1]the LORD: and that °soul shall be °cut off from among his people.

X (p. 159)
9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.
10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave *them* for the poor and stranger: I *am* [1]the LORD your [2]God.

W²
11 Ye shall not steal, neither deal falsely, neither lie one to another.
12 And ye shall not swear by My name falsely, neither shalt thou profane the name of thy [2]God: I *am* [1]the LORD.
13 Thou shalt not defraud thy neighbour, neither rob *him:* °the °wages of him that is hired shall not abide with thee all night until the morning.
14 Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy [2]God: I *am* [1]the LORD.
15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.
16 Thou shalt not go up and down *as* a °talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I *am* [1]the LORD.
17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not °suffer °sin °upon him.
18 Thou shalt not avenge, nor bear any grudge against the [2]children of thy people, but °thou shalt love thy °neighbour as thyself: I *am* [1]the LORD.
19 Ye shall keep My statutes. Thou shalt not let thy cattle gender with a °diverse kind: thou shalt not sow thy field with °mingled seed: neither shall a garment °mingled of linen and woollen come upon thee.
20 And whosoever lieth carnally with a woman, that *is* a bondmaid, betrothed to an husband, and not at all °redeemed, nor freedom given her; she shall be scourged; they shall not be put to death, because she was °not free.
21 And he shall bring his °trespass offering unto [1]the LORD, unto the °door of the °tabernacle of the congregation, *even* a ram for a [21]trespass offering.
22 And the priest shall °make an atonement for him with the ram of the [21]trespass offering before [1]the LORD for his [17]sin which he °hath done: and the [17]sin which he hath done shall be forgiven him.

23 And °when ye shall come into the land, X and shall have planted all manner of trees for food, then ye shall count the fruit thereof as °uncircumcised: three years shall it be as °uncircumcised unto you: it shall not be eaten of.
24 But in the fourth year all the fruit

holy = set apart. See note on Ex. 3. 5.
I the LORD, &c. There are fifteen groups in this body of laws (ch. 19), seven ending with the longer formula, "I am the LORD your God" (23, 4, 10, 25, 31, 34, 36), and eight with the shorter formula "I am the LORD" (12, 14, 16, 18, 28, 30, 32, 37).
God. Heb. Elohim. Ap. 4.
3 man. Heb. *'īsh.* Ap. 14. ii.
4 idols = Heb. *'ĕlīlīm.* See Lev. 26. 1.
5 offer = slay for sacrifice. Heb. *zābăch.* Ap. 43. I. iv.
at your own will. Heb. = "for your acceptance", or "that ye may be accepted".
6 burnt = burnt up. Heb. *sāraph.* Ap. 43. I. viii.
8 iniquity. Heb. *'āvāh.* Ap. 44. iv.
hallowed = set apart. See note on. 12. 4.
soul = person. Heb. *nephesh.* Ap. 13.
cut off. See note on 7. 20.

9, 10 (X, p. 159). GLEANINGS. (Cp. Ruth 2. 14–16.)

11–22 (W², p. 159). SUNDRY COMMANDS AND PROHIBITIONS.

13 the. Some codices, with Sam., Jon., and Sept., read "and the".
wages. Heb. "work". Put by Fig. *Metonymy* (of Cause), Ap. 6, for wages earned by it. Note the Divine care for the labourer (Deut. 24. 14, 15. Jer. 22. 13. Mal. 3. 5. Jas. 5. 4).
16 talebearer. A solemn warning here. Rendered "slandering" in Jer. 6. 28; 9. 4. Ezek. 22. 9 (margin). (Cp. 1 Sam. 22. 9–18.)
17 suffer: or countenance him in his sin; or, lest on his account thou bear sin. This is the Divine method, and the best.
sin. Heb. *chāṭ'ā.* Ap. 44. i. **upon him** = in him.
18 thou shalt love. See Matt. 7. 12; 22. 39, 40. Luke 6. 31; 10. 27.
neighbour. Not merely one who is "near", but any one with whom one has dealings. This is the point of Luke 10. 29. Cp. John 4. 9.
19 diverse kind. Everything created "after his kind". See note on Gen. 1. 11; a deep, moral, and spiritual lesson is contained in this prohibition.
mingled. Another lesson here as to mingling the clean and unclean, human and Divine, flesh and spirit, &c. This law relates only to "seeds" which are used for food and actually eaten. Cp. Luke 13. 6.
20 redeemed = set free (by power). Heb. *pādah.* See note on Ex. 13. 13.
not free. Otherwise death. Deut. 22. 24.
21 trespass. Heb. *'āsām.* Ap. 44. ii.
door = entrance.
tabernacle = tent. Heb *'ohel.*
22 make an atonement. See note on Ex. 29. 33.
hath done = hath sinned. Heb. *chāṭā'.* Ap. 44. i.
23 when ye shall come. The second of four prospective laws. See note on 14. 34. Cp. 19. 23; 23. 10; 25.
uncircumcised: or, uncovenanted. Fig. *Prosopopœia.* Ap. 6.

1490 thereof shall be °holy to praise [1]the LORD *withal.*
25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: ℑ *am* [1]the LORD your [2]God.

W[3] (p. 159)
26 Ye shall not eat *any thing* with the blood: neither shall ye use enchantment, nor °observe times.
27 Ye shall °not round the corners of your heads, neither shalt thou mar the °corners of thy beard.
28 Ye shall not make any °cuttings in your flesh for °the dead, nor print any marks upon you: °ℑ *am* the LORD.
29 Do not °prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of °wickedness.
30 Ye shall keep My sabbaths, and reverence My sanctuary: ℑ *am* the LORD.
31 Regard not them that have °familiar spirits, neither seek after °wizards, to be defiled by them: ℑ *am* [1]the LORD your [2]God.
32 Thou shalt rise up before the hoary head, and honour the face of the old man, and °fear thy [2]God: ℑ *am* [1]the LORD.
33 And if a stranger sojourn with °thee in your land, ye shall not °vex him.
34 °*But* the stranger that dwelleth with you shall be °unto you as one born among you, and thou shalt love him °as thyself; for °ye were strangers in the land of Egypt: ℑ *am* [1]the LORD your [2]God.
35 Ye shall do no unrighteousness in judgment, in °meteyard, in °weight, or in °measure.
36 °Just balances, just weights, a just °ephah, and a just °hin, shall ye have: ℑ *am* [1]the LORD your [2]God, Which brought you out of the land of Egypt.
37 Therefore shall ye observe all My statutes, and all My judgments, and do them: ℑ *am* [1]the LORD.'"

x[4] Y (p. 161)
20 And °the LORD °spake unto Moses, saying,
2 °"Again, thou shalt say to the °children of Israel, 'Whosoever *he be* of the °children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto °Molech; he shall surely be put to death: the people of the land shall stone him with stones.
3 And ℑ will set My face against that °man, and will cut him off from among his people; because he hath given of his seed unto [2]Molech, to defile My sanctuary, and to profane My °holy name.
4 And if the people of the land do any ways hide their eyes from °the [3]man, when he giveth of his seed unto [2]Molech, and kill him not:
5 Then ℑ will set My face against that man, and against his °family, and will cut him off,

24 holy to praise. Heb. "holiness of praises". "Praises" in pl. Fig. *Heterōsis* (of Number), Ap. 6, for emphasis, and noun, "holiness", put for adj. by Fig. *Antimereia* (of Noun), Ap. 6, for emphasis = "for a sacred and great praise unto Jehovah".
26 observe times: i.e. watch clouds, or days, for good or ill luck, e.g. not commencing a journey on a Friday. See note on *v.* 31 below.
27 not round the corners of your heads: i.e. to cut round, so as to have a tuft of hair, like the Canaanitish priests. Cp. Jer. 9. 26; 25. 23; 49. 32.
corners of thy beard = whiskers, as Egyptians did. Cp. Gen. 41. 14.
28 cuttings. A practice in Canaanitish heathen worship. Cp. 21. 5. Deut. 14. 1. 1 Kings 18. 28. Jer. 48. 37.
the dead = a dead soul. Heb. *nephesh* (Ap. 13). Thus there is such a thing as "a dead soul" as well as a "living soul" (Gen. 2. 7); so also in 21. 1; 22. 4. Num. 5. 2; 6. 11. *Nephesh* is incorrectly rendered "body" in 21. 11. Num. 6. 6; 19. 11, 13; and "dead body" in Num. 9. 6, 7, 10. Hag. 2. 13. In all these passages the Heb. *nephesh* (soul) is thus rendered, and yet it is rendered "life" in 17. 14 and elsewhere.
I am the LORD. Some codices, with Onk., Sept., and Syr., add "your God".
29 prostitute thy daughter. The common practice, as a religious act, by the Canaanite and other ancient forms of idolatry.
wickedness = lewdness. Heb. *zimmāh.* Ap. 44. xiii.
31 familiar spirits. These are evil spirits personating dead human beings, and attaching themselves only to "mediums" and those who give up their will to them. A dread reality is provided against by these enactments. Cp. 20. 27. Deut. 18. 10–12. 1 Chron. 10. 13–14. Isa. 8. 19. The Heb. *'ōb*, borrowed from an Akkadian word, *ubi* = a charm, used of one who was mistress of the spell, or spirit. Isa. 29. 4. See Acts 16. 16, where it is defined as "a spirit of *Python*" (= Pythius Apollo), i.e. the devil.
wizards = knowing ones: those having occult knowledge.
32 fear thy. Perhaps an *Ellipsis* (Ap. 6), "fear [a visitation from] thy God". Cp. 25. 17, 36, 43.
33 thee. Some codices, with Sam., Onk., Jon., Sept., Syr., and Vulg., read "you". **vex** = oppress.
34 But. This is better omitted.
unto you. A.V., 1611, omitted these words.
as thyself. Cp. *v.* 18.
ye were strangers. Occurs four times in the Pentateuch: Ex. 22. 21; 23. 9. Lev. 19. 34. Deut. 10. 19.
35 meteyard = measures of length or dimension.
weight = measures of weight.
measure = measures of capacity.
36 Just balances = Heb. balances of justice. Genitive of character. So with the other measures in this verse. Cp. Deut. 25. 13–16. Prov. 11. 1; 16. 11; 20. 10, 23.
ephah . . . hin. See Ap. 51. III. 3.

20. 1–27 (x[4], p. 158). UNLAWFUL DEFILEMENTS (*Introversion*).

x[4] | Y | 1–6. Molech and witchcraft.
Z | 7. Sanctification.
A | 8. Charge as to obedience.
B | 9. Death penalty: cursing parents.
B | 10–21. Death penalty: criminal connections.
A | 22–25. Charge as to obedience.
Z | 26. Sanctification.
Y | 27. Witchcraft.

1 the LORD. Heb. Jehovah. Ap. 4.
spake. See note on 5. 14.
2 Again. See Lev. 18. 21. This is so serious that it must be repeated. There, only a command; here, the penalty. **children.** Heb. sons.

Molech. The king-idol. See note on 18. 21, where this law follows that on incest; while here it precedes it.
3 man. Heb. *'īsh.* Ap. 14. iii. **holy.** See note on Ex. 3. 5. **4 the** = that. **5 family.** Cp. Ezek. 18. 2, and note the contrast. Jer. 31. 29.

1490 and all that go a whoring after him, to commit whoredom with [2]Molech, from among their People.

6 And the °soul that turneth after such as have °familiar spirits, and after °wizards, to go a whoring after them, I will even set My face against that °soul, and will cut him off from among his People.

Z 7 Sanctify yourselves therefore, and be ye
(p. 161) [3]holy: for I *am* °the LORD your God.

A 8 And ye shall keep My statutes, and do them: I *am* °the LORD Which sanctify you.

B 9 For °every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his °blood *shall be* upon him.

B 10 And the [3]man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11 And the [3]man that lieth with his °father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their [9]blood *shall be* upon them.

12 And if a [3]man lie with his °daughter in law, both of them shall surely be put to death: they have wrought confusion; their [9]blood *shall be* upon them.

13 If a [3]man also lie with °mankind, as he lieth with a woman, both of them have committed an °abomination: they shall surely be put to death; their [9]blood *shall be* upon them.

14 And if a [3]man take a °wife and her mother, it *is* °wickedness: they shall be °burnt with fire, both he and they; that there be no °wickedness among you.

15 And if a [3]man lie with a °beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their [9]blood *shall be* upon them.

17 And if a [3]man shall take his °sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it *is* a [14]wicked thing; and they shall be cut off in the °sight of their People: he hath uncovered his sister's nakedness; he shall bear his °iniquity.

18 And if a [3]man shall lie with a woman having her °sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their People.

19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their [17]iniquity.

20 And if a [3]man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their °sin; they shall die childless.

21 And if a [3]man shall take his brother's wife, it *is* an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

6 soul. Heb. *nephesh.* Ap. 13.
familiar spirits. See note on 19. 31.
wizards. See note on 19. 31.
7 the LORD [Heb. Jehovah] **your God** [Heb. Elohim]. Some codices, with Sam. and Sept., read "I am holy, Jehovah your God".
8 the LORD Which sanctify you = *Jehovah Měkaddishkem*, one of the Jehovah titles. See Ap. 4.
9 every one. Heb. *'ĭsh 'ĭsh.* Ap. 14. ii.
blood. Fig. *Metalepsis*, Ap. 6, "bloods", put by Fig. *Metonymy* (of Adjunct) for guilt, and "guilt" put by Fig. *Metonymy* (of Cause) for penalty.
11 father's wife. See 18. 8.
12 daughter in law. See 18. 15.
13 mankind. Heb. "male". See 18. 22.
abomination. See note on 18. 22.
14 wife and her mother. See ch. 18. 17.
wickedness = disgraceful thing. Heb. *chesed* (Ap. 44. xiv). *Chesed* is a *Homonym*: i. e. another word, spelt the same. It means (1) *mercy, grace, goodness* (Gen. 24. 12. 2 Sam. 7. 15. 1 Chron. 19. 2. 2 Chron. 6. 14. Job 37. 13. Ps. 103. 4, 8, 11, &c. But here (2) it is *chesed*, a *disgraceful* or *reproachful* thing. It is so taken here and in Prov. 14. 34.
burnt = burnt up: i.e. in judgment. Heb. *sāraph.* Ap. 43. I. viii.
15 beast. See 18. 23.
17 sister. See 18. 9.
sight of their People. A special penalty is attached to this disgraceful thing.
iniquity = perverseness. Heb. *'āvōn.* Ap. 44. iii.
18 sickness. See 15. 24; 18. 19.
20 sin = penalty. Put by Fig. *Metonymy* (of Cause). Ap. 6.
22 spue. Cp. 18. 28, where it is rendered "vomit".
23 manners = statutes. It was this that brought down the judgment of extermination. No other remedy would do. These nations were descended from the *nephīlīm* (see Ap. 25), who like those who were destroyed by the Flood, were "after that" (Gen. 6. 4) to be destroyed by the sword of Israel.
nation. Some codices, with Sam., Onk., Sept., Syr., and Vulg., read "nations" (pl.).
25 difference = separation, as in verse 24. Cp. 10. 10; 11. 47. **souls.** Heb. pl. of *nephesh.* Ap. 13.
26 severed = separated, as in verses 24 and 25.
27 familiar spirit. See note on 19. 31.

22 Ye shall therefore keep all My statutes, A
and all My judgments, and do them: that the land, whither I bring you to dwell therein, °spue you not out.

23 And ye shall not walk in the °manners of the °nation, which I cast out before you: for they committed all these things, and therefore I abhorred them.

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* [1]the LORD your [7]God, Which have separated you from *other* people.

25 Ye shall therefore put °difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your °souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

26 And ye shall be [3]holy unto Me: for I [1]the Z
LORD *am* holy, and have °severed you from *other* people, that ye should be Mine.

27 A [3]man also or woman that hath a Y
°familiar spirit, or that is a wizard, shall

1490 surely be put to death: they shall stone them with stones: their [9]blood *shall be* upon them.'"

D G a (p. 163) **21** And °the LORD °said unto Moses, "Speak unto °the priests the sons of Aaron, and say unto them, 'There shall none be defiled for °the dead among his people:

2 But for his °kin, that is near unto him, *that is,* for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 *But* he shall not °defile himself, *being* °a chief man among his people, to profane himself.

5 They shall not make baldness upon their head, neither shall they °shave off °the corner of their beard, nor make any cuttings in their flesh.

b 6 They shall be °holy unto their °God, and not profane the name of their °God: for the °offerings of [1]the LORD made by fire, *and* the °bread °of their °God, they do °offer: therefore they shall be °holy.

J c 7 They shall not take a wife *that is* a whore, or profane; neither shall they take a woman put away from her husband:

d for he *is* [6]holy unto his [6]God.

8 Thou shalt sanctify him therefore;

for he [6]offereth the °bread of thy [6]God: he shall be [6]holy unto thee: for °I [1]the LORD, Which sanctify you, *am* [6]holy.

H 9 And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be °burnt with fire.

G a 10 And *he that is* the °high priest among his brethren, upon whose head the anointing oil was poured, and that is °consecrated to put on the garments, shall not uncover his head, nor °rend his clothes;

11 Neither shall he go in to any °dead body: nor defile himself for his father, or for his mother;

12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his [6]God; for the °crown of the anointing oil of his [6]God *is* upon him:

b °I *am* [1]the LORD.

J c 13 And he shall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he profane his seed among his people:

d for [8]°I [1]the LORD do sanctify him.'"

E 16 And [1]the LORD °spake unto Moses, saying,

17 "Speak unto Aaron, saying, 'Whosoever *he be* of thy seed in their °generations that hath *any* blemish, let him not approach to [6]offer the [6]bread [6]of his [6]God.

18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a °flat nose, or °any thing superfluous,

19 Or a °man that is brokenfooted, or brokenhanded,

21. 1—22. 31 (*D*, p. 131). PRIESTHOOD. (*Division.*)

D | C[1] | 21. 1—22. 16. Persons.
| C[2] | 22. 17–33. Offerings.

21. 1—22. 16 (C[1], above). PERSONS. (*Introversion.*)

C[1] | D | 21. 1–15. Defilements (mourning).
| E | 21. 16–24. Blemishes.
| *D* | 22. 1–16. Defilements (uncleanness).

21. 1–15 (D, above). DEFILEMENTS (MOURNING). (*Introversion and Alternation.*)

D | F | G | a | 1–5. Relations.
| | | b | 6. Reason.
| | | J | c | 7–. Wife.
| | | | d | –7, 8. Reason.
| | | H | 9. Daughter.
| *F* | *G* | *a* | 10–12–. Parents.
| | | *b* | –12. Reason.
| | | *J* | *c* | 13–15–. Wife.
| | | | *d* | –15. Reason.

1 the LORD. Heb. Jehovah. Ap. 4.
said. See note on 5. 14.
the priests the sons of Aaron. Occurs only here. In all the other seven passages it is in Heb. "the sons of Aaron, the priests". See Lev. 1. 5.
the dead = a dead soul. Heb. *nephesh.* See Ap. 13, and note on 19. 28.
2 kin = flesh.
4 defile himself [for his wife]. Fig. *Ellipsis.* Ap. 6.
a chief = a lord, or leader. Heb. *bā'al.* Supply Fig. *Ellipsis* (Ap. 6) [a priest].
5 shave. Forbidden to the Israelites; but in Egypt a disgrace not to shave. See Gen. 41. 14. 2 Sam. 10. 4, 5.
the corner of their beard = their whiskers.
6 holy = set apart, or separate. See note on Ex. 3. 5. Here, a singular noun = a separated set.
God. Heb. Elohim. Ap. 4.
offerings = Heb. *'ishsheh.* Ap. 43. II. xi.
bread = food of all kinds. Put by Fig. *Synecdoche* (of Species). Ap. 6. See note on 3. 11.
of their God. Genitive of relation. Ap. 17.
offer = bring near. Heb. *qārab.* Ap. 43. I. i.
holy. See note on Ex. 3. 5.
8 I the LORD, Which, &c. = Jehovah title. See note on 20. 8, and Ap. 4.
9 burnt = burnt up Heb. *sāraph.* Ap. 43. I. viii.
10 high priest. See note on 4. 3.
consecrated. See note on Ex. 28. 41. Lev. 9. 17.
rend. See notes on 10. 6; 13. 45.
11 dead body = dead soul. Heb. "dead *nephesh*". The opposite of "living soul" in Gen. 2. 7. See note on 19. 28, and Ap. 13.
12 crown = consecration: i. e. = Nazariteship.

16—24 (E, above). BLEMISHES.

16 spake. See note on 5. 14.
17 generations = posterity.
18 flat = any deformity (of the nose).
any thing superfluous = any thing over long or excessive. Cp. 22. 23.
19 man. Heb. *'īsh.* Ap. 14. ii.

1490 20 Or crookbackt, or a dwarf, or that hath a °blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;
21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of [1]the LORD made by fire: he hath a blemish; he shall not come nigh to offer the [17]bread of his [6]God.
22 He shall eat the bread of his [6]God, *both* of the most [6]holy, and of the [6]holy.
23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not My sanctuaries: for [8]ℑ [1]the LORD do sanctify them.'"
24 And Moses told *it* unto Aaron, and to his sons, and unto all the °children of Israel.

D e[1] (p. 164) 22 And °the LORD °spake unto Moses, saying,
2 "Speak unto Aaron and to his sons, that they separate themselves °from the °holy things of the °children of Israel, and that they profane not My °holy name *in those things* which they °hallow unto Me:

f[1] ℑ *am* [1]the LORD.

e[2] 3 Say unto them, 'Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the [2]children of Israel [2]hallow unto [1]the LORD, having his uncleanness upon him, that °soul shall be °cut off from My presence:

f[2] ℑ *am* [1]the LORD.

e[3] 4 What °man soever of the seed of Aaron *is* a leper, or hath a running issue; he shall not eat of the [2]holy things, until he be clean. And whoso toucheth any thing *that is* unclean *by* °the dead, or a man whose °seed goeth from him;
5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a °man of whom he may take uncleanness, whatsoever uncleanness he hath;
6 The °soul which hath touched any such shall be unclean until even, and shall not eat of the [2]holy things, unless he °wash his flesh with water.
7 And when the sun is down, he shall be clean, and shall afterward eat of the [2]holy things; because it *is* his food.
8 That which dieth of itself, or is torn *with beasts*, he shall not eat to defile himself therewith:

f[3] ℑ *am* [1]the LORD.

e[4] 9 They shall therefore °keep Mine °ordinance, lest they bear °sin for it, and die therefore, if they profane it: ℑ [1]the LORD do sanctify them.
10 There shall no stranger eat *of* the [2]holy thing: a sojourner of the priest, or an hired servant, shall not eat *of* the [2]holy thing.
11 But if the priest buy *any* °soul with his money, °he shall eat of it, and he that is born in his house: they shall eat of his °meat.
12 If the priest's daughter also be *married* unto °a stranger, she may not eat of an °offering of the [2]holy things.

20 blemish in his eye = defective vision, or cataract.
24 children. Heb. sons.

22. 1—16 (*D*, p. 163). DEFILEMENTS (UNCLEANNESS). (*Repeated Alternation.*)

D | e[1] | 1, 2-. General.
| f[1] | -2. Reason.
| e[2] | 3-. Uncleanness.
| f[2] | -3. Reason.
| e[3] | 4-8-. Leprous, &c.
| f[3] | -8. Reason.
| e[4] | 9-16-. Strangers.
| f[4] | -16. Reason.

1 the LORD. Heb. Jehovah. Ap. 4.
spake. See note on 5. 14.
2 from. When subject to the following disabilities.
holy. See note on Ex. 3. 5.
children. Heb. sons.
hallow. See note on 12. 4.
3 soul. Heb. *nephesh*. Ap. 13. Here rendered "soul", but in 21. 11 inaccurately rendered "body". See note on 19. 28.
cut off from My presence. Occurs only here in the Pentateuch; elsewhere, "cut off from his people". See note on 7. 20. Accounted for here by the seriousness of the offence.
4 man. Heb. *'ĭsh*. Ap. 14. ii.
the dead. Heb. *nephesh* (Ap. 13), rendered "soul" in preceding verse. Heb = "a dead soul". Cp. *v.* 11.
seed goeth. See 15. 16.
5 man. Heb. *'ādām*. Ap. 14. i.
6 soul. Heb. *nephesh*. (Ap. 13.) Here again rendered soul. See *vv.* 3, 4; 21. 11, and note on 19. 28.
wash = bathe. See note on 14. 9.
9 keep Mine ordinance = observe my observance. Fig. *Polyptōton*, Ap. 6, for emphasis. Cp. 18. 30.
ordinance = charge.
sin = penalty. Put by Fig. *Metonymy* (of Cause). Ap. 6.
11 soul. Heb. *nephesh* (Ap. 13). Here put by Fig. *Synecdoche* (of Part), Ap. 6, for "any person", i. e. a heathen slave.
he = the slave so bought. Emphatic.
meat = Fig. *Metonymy* (of Species), for any kind of food. Ap. 6.
12 a stranger = a man (Heb. *'ĭsh*. Ap. 14. ii.), i. e. an Israelite, but not of Aaron's seed (Num. 16. 40).
offering = heave offering. Heb. *terūmah*. Ap. 43. II. viii. **14** man. Heb. *'ĭsh*. Ap. 14. ii.
unwittingly: i.e. through ignorance. See 4. 2, 22, 27; 5. 15, 18.
15 offer = offer up, as a heave offering. Heb. *rūm*. Ap. 43. I. ix.
16 iniquity = penalty. Put by Fig. *Metonymy* (of Cause). Ap. 6. Heb. *'āvōn*. Ap. 44. iii.
trespass. Heb. *'āsām*. Ap. 44. ii.
I the LORD do sanctify. A Jehovah title. See note on 21. 8, and Ap. 4.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.
14 And if a °man eat *of* the [2]holy thing °unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest with the [2]holy thing.
15 And they shall not profane the [2]holy things of the [3]children of Israel, which they °offer unto [1]the LORD;
16 Or suffer them to bear the °iniquity of °trespass, when they eat their [2]holy things: for °ℑ [1]the LORD do sanctify them.'" f[4]

C² K (p. 165) 1490

17 And [1]the LORD [1]spake unto Moses, saying,
18 "Speak unto Aaron, and to his sons, and unto all the [3]children of Israel, and say unto them,

L °'Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will °offer his °oblation for all his vows, and for all his °freewill offerings, which they will °offer unto [1]the LORD for a burnt offering;
19 *Ye shall offer* °at your own will a male without blemish, of the beeves, of the sheep, or of the goats.
20 *But* whatsoever hath a blemish, *that* shall ye not [18]offer: for it shall not be acceptable for you.
21 And whosoever [18]offereth a sacrifice of peace offerings unto [1]the LORD to accomplish *his* vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein.

M 22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not [18]offer these unto [1]the LORD, nor make an °offering by fire of them upon the altar unto [1]the LORD.
23 Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, *that* mayest thou °offer *for* a freewill offering; but for a vow it shall not be accepted.
24 Ye shall not [18]offer unto [1]the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land.
25 Neither from a stranger's hand shall ye [18]offer the °bread °of your °God of any of these; because their corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.'"

M 26 And [1]the LORD [1]spake unto Moses, saying,
27 "When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an °offering made by fire unto [1]the LORD.
28 And *whether it be* °cow or ewe, ye shall not kill it and her young both in one day.

L 29 And when ye will °offer a sacrifice of thanksgiving unto [1]the LORD, offer *it* [19]at your own will.
30 On the same day it shall be eaten up; ye shall leave none of it until the morrow: I *am* [1]the LORD.

K 31 Therefore shall ye keep My commandments, and do them: I *am* [1]the LORD.
32 Neither shall ye profane My °holy name; but I will be °hallowed among the [3]children of Israel: [16]I *am* [1]the LORD Which °hallow you,
33 That °brought you out of the land of Egypt, to be your [25]God: I *am* [1]the LORD."

C P R T¹ 23 And °the LORD °spake unto Moses, saying,
2 "Speak unto the °children of Israel, and say unto them, '*Concerning* the °feasts of [1]the LORD, which ye shall °proclaim *to be* °holy °convocations, *even* these *are* My feasts.

3 Six days shall work be done: but the U¹ seventh day *is* the °sabbath of rest, an [2]holy [2]convocation; ye shall do no work *therein:* it *is* the sabbath of [1]the LORD in all your dwellings.

17—33 (C², p. 163). OFFERINGS. (*Introversion*).

C² | K | 17, 18–. General charge.
L | –18–21. Burnt offerings and Peace offerings.
M | 22–25. Offerings; their perfection.
M | 26–28. Offerings; their age.
L | 29, 30. Meal offering.
K | 31–33. General charge.

18 Whatsoever = what man soever. Heb. *'īsh 'īsh*. Ap. 14. ii.
offer = bring near. Heb. *ḳārab*. Ap. 43. I. i.
oblation = Heb. *ḳorbān*. Ap. 43. II. i. Translated "offering", 3. 7, 14; 7. 12; 17. 4, &c.
freewill offerings. Cp. Ps. 40. 8. John 10. 17, 18; 17. 4. Phil. 2. 7, 8.
19 at your own will = for your acceptance. So rendered in *vv.* 20, 21, 25, 27: see note on 1. 3. For this kind of offering, see note on 7. 15, 16.
22 offering. Heb. *'ishsheh*. Ap. 43. II. xi.
23 offer = prepare. Heb. *'āsāh*. Ap. 43. I. iii.
25 bread = food. Fig. *Synecdoche* (of Species), put for all kinds of food. Ap. 6.
of. Genitive of relation. Ap. 17.
God. Heb. Elohim. Ap. 4.
27 offering = approach offering. Heb. *ḳorbān*. Ap. 43. II. i.
28 cow. Heb. *shōr*, rendered "cow" only here and Num. 18. 17.
29 offer a sacrifice = kill [an offering] as a sacrifice. Ap. 43. I. iv., and II. xii.
32 holy = set apart. See note on Ex. 3. 5.
hallowed . . . hallow = set apart. See note on Ex. 3. 5.
33 brought you out. See note on 11. 45.

23. 1—26. 3 (*C*, p. 131). JEHOVAH'S FEASTS. (*Introversion*).

C | N | P | 23. 1–44. Weekly and annual.
Q | 24. 1–9. Repetitions from Exodus.
O | 24. 10–23. Episode of blasphemer.
N | *P* | 25. 1–55. Sabbatic and jubilee.
Q | 26. 1, 2. Repetitions from Exodus.

23. 1—44 (P, above). WEEKLY AND ANNUAL FEASTS (*Introversions and Repeated Alternation*).

P | R | T¹ | 1, 2. General charge.
U¹ | 3. Seventh day (sabbath rest).
T² | 4. General charge.
S | V¹ | 5–8. Passover.
W¹ | 9–14. Unleavened bread.
V² | 15–21. Pentecost.
W² | 22. Harvest.
V³ | 23–25. Trumpets.
W³ | 26–32. Atonement.
V⁴ | 33–36. Tabernacles.
R | T³ | 37, 38. General charge.
U² | 39–43. Seventh month. (Booths.)
T⁴ | 44. General charge.

1 the LORD. Heb. Jehovah. Ap. 4.
spake. See note on 5. 14. **2 children.** Heb. sons.
feasts of the LORD. This was their primal name; but in the day of Christ's rejection they had become "feasts of the Jews". John 5. 1; 2. 13; 6. 4; 11. 55.
proclaim. Cause to be [publicly] heard. Occurs outside the Pentateuch only in Nehemiah.
holy. See note on Ex. 3. 5.
convocation = a calling together, assembly.
3 sabbath of rest. See note on Ex. 16. 23.

T² (p. 165) 1490

4 °These *are* the °feasts of [1]the LORD, *even* [2]holy [2]convocations, which ye shall [2]proclaim in their seasons.

V¹

5 In the fourteenth *day* of the °first month °at even *is* °the LORD'S passover.

6 And on the fifteenth day of the same month *is* the feast of °unleavened bread unto [1]the LORD: seven days ye must eat unleavened bread.

7 In the first day ye shall have an [2]holy [2]convocation: ye shall do no °servile work therein.

8 But ye shall °offer an °offering made by fire unto [1]the LORD seven days: °in the seventh day *is* an [2]holy [2]convocation: ye shall do no [7]servile work *therein.*'"

W¹

9 And [1]the LORD [1]spake unto Moses, saying,

10 "Speak unto the [2]children of Israel, and say unto them, °'When ye be come into the land which ℑ give unto you, and shall reap the harvest thereof, then ye shall bring a °sheaf of the firstfruits of your harvest unto the priest:

11 And he shall °wave the sheaf before [1]the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

12 And ye shall °offer °that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto [1]the LORD.

13 And the meat offering thereof *shall be* two °tenth deals of fine flour mingled with oil, an [8]offering made by fire unto [1]the LORD *for* a °sweet savour: and the drink offering thereof *shall be* of °wine, the fourth *part* of an °hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an °offering unto your °God: *it shall be* a °statute for ever throughout your generations in all your dwellings.

V²

15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the [11]wave offering; °seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number °fifty days; and ye shall [8]offer a new °meat offering unto [1]the LORD.

17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken °with leaven; *they are* the firstfruits unto [1]the LORD.

18 And ye shall [8]offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt offering unto [1]the LORD, with their meat offering, and their drink offerings, *even* an [8]offering made by fire, of [13]sweet savour unto [1]the LORD.

19 Then ye shall °sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

20 And the priest shall [11]wave them with the bread of the firstfruits *for* a wave offering before [1]the LORD, with the two lambs: they shall be [2]holy to [1]the LORD for the priest.

4 These are the feasts: thus marking the sabbath offering as distinct.

feasts = Heb. appointed seasons.

feasts of the LORD. This was their true character. But in our Lord's day they had degenerated into "feasts of the Jews" (John 2. 13; 5. 1; 6. 4; 11. 55).

5 first month: called in Pentateuch "Abib" (Ex. 13. 4; 23. 15; 34. 18. Deut. 16. 1); and "Nisan" in later books (Neh. 2. 1. Est. 3, 7) = about beginning of April.

at even: any time from sunset of one day till sunrise of the second day. Heb. "between the evenings".

the LORD'S [Heb. Jehovah's] **passover.** This is the first of the Feasts; Tabernacles is the seventh. First, redemption; last, rest. Redemption is the title to rest.

6 unleavened. Note the exception in *v.* 17, and see note there.

7 servile = laborious.

8 offer = bring near. Heb. *ḳārab.* Ap. 43. I.

offering. Heb. *'ishsheh.* Ap. 43. II. xi.

in. Some codices, with Sam., Sept., Syr., and Vulg., read "and on (or in)".

10 When ye be come. See note on 14. 34.

sheaf. The Antitype is Christ, the firstfruits. 1 Cor. 15. 23.

11 wave. See note on Ex. 29. 27.

12 offer = prepare. Heb. *'āsāh.* Ap. 43. I. iii.

that day. All these offerings were without leaven. Cp. *v.* 17.

13 tenth deals. See Ap. 51. III. 3.

sweet savour = savour of satisfaction. See note on Gen. 8. 21.

wine. Heb. *yayin.* Ap. 27. 1.

hin. See Ap. 51. III. 3.

14 offering. Heb. *ḳorbān.* See Ap. 43. II. i.

God. Heb. Elohim. Ap. 4.

statute for ever. See *v.* 21; 3. 17; 6. 18, 22; 7. 34; 10. 9, 15; 24. 8, 9. Ex. 12. 14; 29. 28; 30. 21. Num. 18. 8, 11, 19. Jer. 5. 22, &c.

15 seven sabbaths = seven weeks. Cp. Luke 18. 12. Matt. 28. 1. Hence the name "feast of weeks" in Old Testament. Ex. 34. 22. Deut. 16. 10, 16. 2 Chron. 8. 13.

16 fifty days. Hence the name Pentecost. Acts 2. 1; 20. 16. 1 Cor. 16. 8.

meat offering = meal offering. See note on 2. 1.

17 with leaven. This great exception is made because the antitype is not Christ but human kind, and not without sin. "They that are Christ's", 1 Cor. 15. 23. Cp. *vv.* 6 and 10 above.

19 sacrifice = prepare; same as "offer" in *v.* 12.

22 harvest. In the Antitype = "the end" or the remainder. 1 Cor. 15. 24.

21 And ye shall [2]proclaim on the selfsame day, *that* it may be an [2]holy [2]convocation unto you: ye shall do no [7]servile work *therein: it shall be* [14]a statute for ever in all your dwellings throughout your generations.

22 And when ye reap the °harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: ℑ *am* [1]the LORD your [14]God.'" W²

23 And [1]the LORD [1]spake unto Moses, saying, V³

24 "Speak unto the [2]children of Israel, saying, 'In the seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an [2]holy [2]convocation.

1490 25 Ye shall do no [7]servile work *therein:* but ye shall [8]offer an [8]offering made by fire unto [1]the LORD.'"

W[3] (p. 165) 26 And [1]the LORD [1]spake unto Moses, saying,

27 "Also on the tenth *day* of this seventh month *there shall be* a day of °atonement: it shall be an [2]holy [2]convocation unto you; and ye shall °afflict °your souls, and [25]offer an offering made by fire unto [1]the LORD.

28 And ye shall do no work in that same day: for it *is* a day of [27]atonement, to make an [27]atonement for you before [1]the LORD your [14]God.

29 For whatsoever °soul *it be* that shall not be °afflicted in that same day, he shall be °cut off from among his people.

30 And whatsoever [29]soul *it be* that doeth any work in that same day, the same °soul will I destroy from among his people.

31 Ye shall do no manner of °work: *it shall be* a [14]statute for ever throughout your generations in all your dwellings.

32 It *shall be* unto you a sabbath of rest, and ye shall [27]afflict [27]your souls: in the ninth *day* of the month at even, from even unto even, shall ye °celebrate your sabbath."

V[1] 33 And [1]the LORD [1]spake unto Moses, saying,

34 "Speak unto the [2]children of Israel, saying, 'The fifteenth day of this seventh month *shall be* the feast of °tabernacles *for* seven days unto [1]the LORD.

35 On the first day *shall be* an [2]holy [2]convocation: ye shall do no °servile work *therein.*

36 Seven days ye shall [8]offer [8]an offering made by fire unto [1]the LORD: °on the eighth day shall be an [2]holy [2]convocation unto you; and ye shall [25]offer an [25]offering made by fire unto [1]the LORD: it *is* a solemn assembly; *and* ye shall do no [7]servile work *therein.*

T[3] 37 °These *are* the feasts of [1]the LORD, which ye shall [2]proclaim *to be* [2]holy [2]convocations, to [36]offer an offering made by fire unto [1]the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

38 Beside the °sabbaths of [1]the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto [1]the LORD.

U 39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a °feast unto [1]the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice °before [1]the LORD your [14]God seven days.

41 And ye shall keep it a [39]feast unto [1]the LORD seven days in the year. *It shall be* a statute for ever °in your generations: ye shall celebrate it in the seventh month.

42 Ye shall dwell °in booths seven days; all that are Israelites born shall dwell °in booths:

27 atonement. See note on Ex. 29. 33.
afflict = humble.
your souls = yourselves. Heb. *nephesh.* Ap. 13.
29 soul = person. Heb. *nephesh.* Ap. 13.
afflicted = humbled. Put by Fig. *Metonymy* (of the Adjunct), for the outward sign of it. Ap. 6.
cut off. See note on 7. 20.
31 work. Some codices, with Sam., Syr., and Vulg., add "therefore".
32 celebrate your sabbath. See note on Ex. 16. 23.
34 tabernacles = booths. Heb. *sukkōth* = a lodge in a garden. Is. 1. 8, "cottage".
35 servile = laborious.
36 on. Some codices, with Sam., Sept., Syr., and Vulg., read "and on".
37 These are the feasts of the LORD: viz. the above-mentioned festivals. See Structure "S" (23. 1, p. 165).
38 sabbaths. Put by Fig. *Metonymy* (of the Adjunct), Ap. 6, for the sacrifices offered on the sabbath. See note on 25. 6.
39 feast = festival.
40 before the LORD. Heb. before the face of Jehovah (Ap. 4). Fig. *Pleonasm.* Ap. 6. = in the presence of.
41 in = throughout.
42 in booths. In Heb., the verse begins and ends with these words, for emphasis, by the Fig. *Epanadiplosis.* Ap. 6.
44 declared: according to verse 2.
feasts = appointed seasons.

24. 1—9 (Q, p. 165). REPETITIONS FROM EXODUS.

1 the LORD. Heb. Jehovah. Ap. 4.
spake. See note on 5. 14.
2 Command. Only twice, here and in 6. 9, is the word "command" used for communicating.
children. Heb. sons.
the light = the light-bearer or lamp-stand. Cp. Ex. 27. 20, 21.
3 of. Genitive of relation. = the vail relating to the testimony or ark of the covenant, i. e. the vail that is *before* it.
tabernacle = tent. Heb. *'ōhel.* Ap. 40.
Aaron. Some codices, with Sam. and Onk., add "and his sons", as in *v.* 9.
statute for ever. See 23. 14, and note on 3. 17.
4 candlestick = light-holder as *v.* 2 above, and Gen. 1. 14, &c. The word "pure" here = purified or ceremonially cleansed: i. e. not for common uses.

43 That your generations may know that I made the [2]children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* [1]the LORD your [14]God.'"

44 And Moses °declared unto the [2]children of Israel the °feasts of [1]the LORD. T[4]

Q 24 And °the LORD °spake unto Moses, saying,

2 °"Command the °children of Israel, that they bring unto thee pure oil olive beaten for °the light, to cause the lamps to burn continually.

3 Without the vail °of the testimony, in the °tabernacle of the congregation, shall °Aaron order it from the evening unto the morning before [1]the LORD continually: *it shall be* a °statute for ever in your generations.

4 He shall order the lamps upon the pure °candlestick before [1]the LORD continually.

1490 5 And thou shalt take fine flour, and bake twelve cakes thereof: °two °tenth deals shall be in one cake.
6 And thou shalt set them in two °rows, six on a °row, upon the °pure table °before [1]the LORD.
7 And thou shalt put pure frankincense upon *each* [6]row, that it may be on the bread for a memorial, *even* an °offering made by fire unto [1]the LORD.
8 °Every sabbath he shall set it in order before [1]the LORD continually, *being taken* from the [2]children of Israel by an everlasting covenant.
9 And it shall be Aaron's and his sons'; and they shall °eat it in the °holy place: for it *is* most °holy unto him of the [7]offerings of [1]the LORD made by fire by a perpetual statute."

O (p. 165) 10 And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the [2]children of Israel: and this son of the Israelitish *woman* and °a man of Israel °strove together in the camp;
11 And the Israelitish woman's son °blasphemed °the name *of the* LORD, and cursed. And they brought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of °Dan:)
12 And they put him in ward, that the mind of [1]the LORD might be shewed them.
13 And [1]the LORD [1]spake unto Moses, saying,
14 "Bring forth him that hath cursed without the camp; and let all that heard *him* °lay their hands upon his head, and let all the congregation °stone him.
15 And thou shalt speak unto the [2]children of Israel, saying, 'Whosoever curseth his °God shall °bear his °sin.
16 And he that blasphemeth the name of [1]the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he [11]blasphemeth the name *of the* LORD, shall be put to death.
17 And he that killeth °any °man shall surely be put to death.
18 And he that killeth °a beast shall make it good; °beast for °beast.
19 And if a °man cause a blemish in his neighbour; °as he hath done, so shall it be done to him;
20 Breach for breach, eye for eye, tooth for tooth: [19]as he hath caused a blemish in a °man, so shall it be done to him *again*.
21 And he that killeth a beast, he shall restore it: and he that killeth a [20]man, he shall be put to death.
22 Ye shall have one °manner of law, as well for the stranger, as for one of your own country: for I *am* [1]the LORD your [15]God.'"
23 And Moses spake to the [2]children of Israel, that they should bring forth him that had cursed out of the camp, and [14]stone him with stones. And the [2]children of Israel did [19]as [1]the LORD commanded Moses.

N P x (p. 168) 25 And °the LORD °spake unto Moses in °mount Sinai, saying,
2 "Speak unto the °children of Israel, and say unto them, °'When ye come into the land which I give you, then shall the land °keep a sabbath unto [1]the LORD.

5 two. Only one required for the ordinary meal offering (Ex. 29. 40. Num. 15. 4; 28. 9, 13, &c.).
tenth deals. See Ap. 51. III. 3.
6 rows = piles. **row** = pile.
pure = purified or ceremonially cleansed. Cp. *v.* 4.
before the LORD: i. e. in the holy place. Hence called "the table of the presence" (Num. 4. 7), and the cakes called "the bread of the presence" (Ex. 25. 30; 35. 13; 39. 36). The word "shewbread" taken from the Vulgate, and Luther, does not correctly represent the Hebrew name. The use of this word quite hides the Hebrew expression "bread of ordering" (set in order), "the sets of bread", "the table set in order", in 1 Chron. 9. 32; 23. 29. 2 Chron. 13. 11. Neh. 10. 33; and the table in 2 Chron. 29. 18. These Hebrew expressions are based on and derived from this verse.
7 offering. Heb. *'ishsheh*. Ap. 43. II. xi.
8 Every sabbath. Heb. "on the day of the sabbath, on the day of the sabbath", Fig. *Epizeuxis*. Ap. 6. = on the holy sabbath day. Cp. 1 Chron. 9. 32.
9 eat it in the holy place. Eight things were thus consumed by the priests. See note on 7. 9.
holy. See note on Ex. 3. 5.

10—23 (O, p. 165). EPISODE OF THE BLASPHEMER.

10 a man of Israel. Heb. a man (*'ĭsh*, Ap. 14. ii.) an Israelite. Jewish tradition says he was a Danite.
strove together. Cp. Ex. 2. 13. The Chald. version says the semi-Egyptian strove to encamp in the tribe of Dan.
11 blasphemed, &c. Cp. Gen. 4. 24. Hence the use of "the name" instead of "Jehovah".
the name, or supply *Ellipsis* (Ap. 6. iii. a) from *v.* 16.
Dan, another sad blot on this tribe.
14 lay their hands upon. Done only in the case of a blasphemer.
stone him. Nine persons stoned (see Ap. 10):
The blasphemer, Lev. 24. 14.
The sabbath-breaker, Num. 15. 36.
Achan, Josh. 7. 25.
Abimelech, Judg. 9. 53.
Adoram, 1 Kings 12. 18 (2 Chron. 10. 18).
Naboth, 1 Kings 21. 13.
Zechariah, 2 Chron. 24. 21.
Stephen, Acts 7. 58.
Paul, Acts 14. 19 (2 Cor. 11. 25).
15 God. Heb. Elohim. Ap. 4.
bear his sin. Fig. *Metonymy* (of the Cause). Ap. 6 "sin" (*chāṭ'ā*, Ap. 44. i.) being put for its penalty.
17 any man = the soul (Heb. *nephesh*. Ap. 13) of a man. Heb. *'ādām*. Ap. 14. i.
18 a beast = the soul (Heb. *nephesh*. Ap. 13).
beast for beast = soul for soul (Heb. *nephesh*. Ap. 13).
19 man. Heb. *'ĭsh*. Ap. 14. ii. **as** = according as.
20 man. Heb. *'ādām*. Ap. 14. i.
22 manner of law = rule or regulation. Heb. *mishpāṭ* = judgment.

25. 1-55 (*P*, p. 165). SABBATIC AND JUBILEE YEARS (*Alternation*).

P | X | 1, 2. The sabbatic year.
Y | 3–7. The six years.
X | 8–13. The jubilee year.
Y | 14–55. The forty-nine years.

1 the LORD. Heb. Jehovah. Ap. 4.
spake. See note on 5. 14.
mount Sinai. See note in title "Leviticus"; not out of the tabernacle.
2 children. Heb. sons.
When, &c. See note on 14. 34.
keep a sabbath. Heb. sabbath a sabbatizing. Fig. *Polyptōton*. Ap. 6. For emphasis = keep a sacred sabbath.

1490 Y (p. 168) 1st Sab. year, 1444–1443

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;
4 But in the seventh year shall be a °sabbath of rest unto the land, a sabbath for [1] the LORD: thou shalt neither sow thy field, nor prune thy vineyard.
5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine °undressed: *for* it is a year of [4] rest unto the land.
6 And the °sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,
7 And for thy cattle, and for the beast that *are* in thy land, shall all the °increase thereof be meat.

X

8 And thou shalt number °seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.
9 Then shalt thou cause the °trumpet of the jubile to sound on the tenth *day* of the seventh month, in the day of °atonement shall ye make the trumpet sound throughout all your land.

1st Jub., 1401–1400

10 And ye shall °hallow the fiftieth year, and °proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.
11 A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.
12 For it *is* the jubile; it shall be °holy unto you: ye shall eat the [7] increase thereof out of the field.
13 In the year of this jubile ye shall return every °man unto his possession.

Y z[1] (p. 169)

14 And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye shall not °oppress one another:
15 °According to the number of years after the jubile thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee:
16 [15] According to the multitude of years thou shalt [36] increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee.
17 Ye shall not therefore oppress one another; but thou shalt fear thy °God: for I *am* [1] the LORD your °God.
18 Wherefore ye shall do My statutes, and keep My judgments, and do them; and ye shall dwell in the land in °safety.
19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

A[1]

20 And if ye shall say, °'What shall we eat the seventh year? °behold, we shall not sow, nor gather in our [20] increase:'
21 Then I will command My blessing upon you in the sixth year, and it shall bring forth fruit for three years.
22 And ye shall sow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store*.

Z[2]

23 The land shall not be sold °for ever: for °the land *is* Mine; for ye *are* strangers and sojourners with Me.
24 And in all the land of your possession ye shall °grant a °redemption for the land.

A[2]

25 °If thy brother be °waxen poor, and hath sold away *some* of his possession, and if °any of his kin come to °redeem it, then shall he °redeem that which his brother sold.
26 And if the [13] man have °none to [25] redeem it, and himself be able to [25] redeem it;

3—7 (Y, p. 168). THE SIX YEARS.

4 sabbath of rest. See note on Ex. 16. 23.
5 undressed = unpruned.
6 sabbath. Put by Fig. *Metonymy* (of the Adjunct), Ap. 6, for the fruits of the seventh year.
7 increase = gain or profit. Heb. *t'bū'āh*. So in *vv.* 12, 20; not in *vv.* 16, 36, 37.

8—13 (*X*, p. 168). THE JUBILEE YEAR.

8 seven sabbaths of years. 7 × 7 = 49. See Ap. 10.
9 trumpet = a curved horn of *jubilee*, i.e. of loud or joyful sound. Heb. *yōbēl*. First jubilee; the last at the Nativity (the 29th).
atonement. See note on Ex. 29. 33.
10 hallow = set apart. Heb. *chādash*. See note on Ex. 3. 5. **proclaim** = cause public notice to be given.
12 holy. See note on Ex. 3. 5.
13 man. Heb *'īsh*. Ap. 14. ii.

14—55 (*Y*, p. 168). THE FORTY-NINE YEARS.
(*Repeated Alternation.*)

Y | Z[1] | 14–19. Goods.
A[1] | 20–22. Case of want.
Z[2] | 23, 24. Land.
A[2] | 25–28. Case of poverty.
Z[3] | 29–34. Houses.
A[3] | 35. Case of poverty.
Z[4] | 36–38. Money.
A[4] | 39–41. Cases of poverty.
Z[5] | 42–46. Bondage.
A[5] | 47–55. Cases of poverty.

14—19 (Z[1], above). PARTING WITH GOODS.

14 oppress = overreach.
15 According = in proportion. The estimation of value regulated by nearness of the jubilee. So our estimation of value of earthly things governed by our sense of the nearness of Christ's coming.)
17 God. Heb. Elohim. Ap. 4.
18 safety = confidence.

20—22 (A[1], above). CASE OF WANT.

20 What . . . ? Fig. *Erotēsis*. Ap. 6. (A lesson for us. God's "I will" the answer to our "What?").
behold. Fig. *Asterismos*. Ap. 6.

23, 24 (Z[2], above). PARTING WITH LAND.

23 for ever. Fig. *Synecdoche* (of the Whole), Ap. 6, as we say "in perpetuity" = absolutely or beyond recovery.
the land is Mine. Cp. Ex. 15. 17; Isa. 14. 8, 25; Jer. 2. 7; Ps. 10. 16; 78. 54. **24 grant** = give.
redemption = repurchase. Heb. *g'āal*. See note on Ex. 6. 6.

25—28 (A[2], above). CASE OF POVERTY.

25 If. Some codices, with Sam., Sept., and Syr., read "And if". **waxen poor** = brought low.
any of his kin = his *goēl*, or redeemer, next of kin. See note on Ex. 6. 6.
redeem = Heb. *g'āal*, buy back. See note on Ex. 6. 6.
26 none to redeem it = no redeemer.

1490 27 Then let him count the years of the sale thereof, and restore the overplus unto the [26]man to whom he sold it; that he may return unto his possession.

28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall °return unto his possession.

Z[3] (p. 169) 29 And if a man sell a dwelling house in a walled city, then he may [25]redeem it °within a whole year after it is sold; *within* a full year may he [24]redeem it.

30 And if it be not [25]redeemed [29]within the space of a full year, then the house that *is* in °the walled city shall be established [23]for ever to him that bought it throughout his generations: it shall not go out in the jubile.

31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be [25]redeemed, and they shall go out in the jubile.

32 Notwithstanding °the cities of the Levites, *and* the houses of the cities of their possession, may the Levites [25]redeem at any time.

33 And °if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in *the year of* jubile: for the houses of the cities of the Levites *are* their possession among the [2]children of Israel.

34 But the field of the suburbs of their cities may not be sold; for it *is* °their perpetual possession.

A[3] 35 And if thy brother be [25]waxen poor, and °fallen in decay with thee; then thou shalt relieve him: *yea, though he be* a stranger, or a sojourner; that he may live with thee.

Z[4] 36 Take thou no °usury of him, or °increase: but fear thy [17]God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon [36]usury, nor lend him thy victuals for [36]increase.

38 ℑ *am* [1]the LORD your [17]God, Which brought you forth out of the land of Egypt, to give you the land of Canaan, °*and* to be your [17]God.

A[4] 39 And if thy brother *that dwelleth* by thee be [25]waxen poor, and be °sold unto thee; thou shalt not compel him to serve as a bondservant:

40 *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubile:

41 And *then* shall he depart from thee, *both* he and his [2]children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

Z[5] 42 For they *are* My servants, which I °brought forth out of the land of Egypt: they shall not be sold °as bondmen.

43 Thou shalt not rule over him with rigour; but shalt fear thy [17]God.

44 Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

45 Moreover of the [2]children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession.

46 And ye shall take them as an inheritance for your [2]children after you, to inherit *them for* a possession; they shall be your bondmen [23]for ever: but over your brethren the [2]children of Israel, ye shall not rule one over another with rigour.

A[5] 47 And if a sojourner or stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold he may be [24]redeemed again; one of his brethren may [25]redeem him:

49 Either his uncle, or his uncle's son, may [25]redeem him, or *any* that is nigh of kin unto him of his family °may [25]redeem him; or if he be able, he may [25]redeem himself.

---

28 return. The twelve loaves of ch. 24 were a witness as to the People; the jubilee (ch. 25) as to the Land.

29—34 (Z[3], p. 169). PARTING WITH A HOUSE.

29 within a whole year = within days, "days" being put by Fig. *Synecdoche* (of the Part), for a whole year of days. Ap. 6.

30 the walled city = a city that hath walls.

32 the cities of the Levites. Cp. the forty-eight cities, Num. 35. 1-8. Josh. 21. 1-8.

33 if a man purchase of the Levites. Should be "if one of the Levites should not redeem".

34 their. Some codices, with Onk., have "your".

35 (A[3], p. 169). CASE OF POVERTY.

35 fallen in decay = "his hands have become shaky" or become feeble.

36—38 (Z[4], p. 169). MONEY OR USURY.

36 usury (Heb. *nāshak*), is a charge on *money*. increase (Heb. *tarbith* or *marbith*) is a charge on *goods*. See notes on *v.* 7 and 26. 4. These were the definitions of the authorities of the second temple.

38 and to be your God. Jehovah became their God, by giving them Canaan. Cp. 26. 45.

39—41 (A[4], p. 169). CASE OF POVERTY.

39 sold, as in 2 Kings 4. 1.

42—46 (Z[5], p. 169). BONDAGE.

42 brought forth. Note the four occurrences of this expression in these two chapters: 26. 13, brought out to be free men (in relation to the Egyptians); 25. 42 (in relation to fellow-Israelites); 25. 38, to be inheritors; and 25. 55, to be Jehovah's servants.

as bondmen. Heb. "with the sale of a bondman": i.e. as "bondmen [are sold]".

47—55 (A[5], p. 169). CASE OF POVERTY.

49 may redeem. Cp. Neh. 5. 8.

1490 50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.

51 If *there be* yet many years *behind*, according unto them he shall give again the price of his [24] redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubile, then he shall count with him, *and* according unto his years shall he give him again the price of his [24] redemption.

53 *And* as a yearly hired servant shall he be with him: *and the other* shall not rule with rigour over him in thy sight.

54 And if he be not [25]redeemed in these *years*, then he shall go out in the year of jubile, *both* he, and his [2]children with him.

55 For unto Me the [2]children of Israel *are* servants; they *are* My servants whom I brought forth out of the land of Egypt: I *am* [1]the LORD your [17]God.

Q (p. 165) **26** °Ye shall make you no °idols nor °graven image, neither rear you up a °standing image, neither shall ye set up *any* °image of stone in your land, to bow down unto it: for I *am* °the LORD your °God.

2 °Ye shall keep My sabbaths, and reverence My sanctuary: I *am* [1]the LORD.

B[1] C E (p. 171) 3 °If ye walk in My statutes, and keep My commandments, and do them;

F 4 °Then I will give you °rain in due season, and the land shall yield her °increase, and the trees of the field shall yield their fruit.

5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

6 And I will give °peace in the land, and ye shall lie down, and none shall make *you* afraid: and I will °rid evil beasts out of the land, neither shall the sword go through your land.

7 And ye shall chase your °enemies, and they shall fall before you by the sword.

8 And °five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For I will °have respect unto you, and make you fruitful, and multiply you, and establish My covenant with you.

10 And ye shall eat old store, and bring forth the old because of the new.

11 And I will set My °tabernacle among you: and °My soul shall not abhor you.

12 And I will °walk among you, and will be your [1]God, and ye shall be My people.

13 I *am* [1]the LORD your [1]God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have °broken the bands of your yoke, and made you go °upright.

D G[1] 14 But if ye will not hearken unto Me, and will not do all these commandments;

26. 1, 2 (*Q*, p. 165). REPETITIONS FROM EXODUS.

1, 2 Ye refers to any Israelites sold to heathen masters, who hence were in danger of being tempted to idolatry, while in this servitude.

idols = non-entities.. Heb. *'ĕlīlīm* = clay or terra cotta "gods". Cp. 1 Cor. 8. 4. Occurs only once more in Pentateuch, Lev. 19. 4.

graven image. Heb. *pesel*, an idol of wood or stone.

standing image. Heb. *Maẓẓēbāh*, a sacred pillar. In Gen. always "pillar". Cp. *v.* 30.

image of stone. Heb. *maskīth*, a sculptured or painted stone. Cp. *v.* 30.

the LORD. Heb. Jehovah. Ap. 4.

God. Heb. Elohim. Ap. 4.

26. 3—27. 34 (**A**[3], p. 131). THE OFFERERS AND THEIR CHARGES IN MOUNT SINAI (*Division*).

A[3] | B[1] | 26. 3–46. Jehovah's charge to the offerers.
B[2] | 27. 1–34. The offerers' vows to Jehovah.

26. 3—46 (B[1], above). JEHOVAH'S CHARGE.
(*Introversion, and Repeated Alternation.*)

B[1] | C | E | 3. The People. Obedience.
F | 4–13. Blessings.
D | G[1] | 14, 15. Disobedience.
H[1] | 16, 17. Punishment.
G[2] | 18–. Disobedience.
H[2] | –18–20. Punishment.
G[3] | 21–. Disobedience.
H[3] | –21, 22. Punishment.
G[4] | 23. Disobedience.
H[4] | 24–26. Punishment.
G[5] | 27. Disobedience.
H[5] | 28–39. Punishment.
C | *E* | 40, 41. The People. Repentance.
F | 42–46. Blessings.

3 (E, above). OBEDIENCE.
(*Introversion.*)

3 If . . . Then. Note the four occurrences of "If" and "Then" in this chapter.

4—13 (F, above). BLESSINGS.

a | 3, 4. Obedience. Consequence.
b | 23, 24. Disobedience.
b | 27, 28. Disobedience.
a | 40, 42. Obedience. Confession.

4 Then. See note on "If", *v.* 3 above.

rain. Heb. rains: i.e. the early and latter rains. Deut. 11. 14; 28. 12. Jer. 14. 22. Deut. 32. 2. Ps. 72. 6.

increase = produce, sustenance. Heb *y'būl*. See notes on 25. 7 and 36.

6 peace, or prosperity.

rid evil beasts. Cp. Ezek. 34. 25, 28.

7 enemies = foes. First occurrence in Leviticus.

8 five. See Ap. 10, this promise enlarged in Deut. 32. 30. Josh. 23. 10. Cp. 2 Sam. 23. 8, 18. 1 Chron. 11. 11, 18. Isa. 30. 17.

9 have respect = turn unto you, as rendered in Ezek. 46. 9; the only other place where this form occurs.

11 tabernacle = habitation. Heb. *mishkān*. Ap. 40.

My soul = Myself, or *I*. Fig. *Anthropopatheia*. Ap. 6.

12 walk. Fig. *Anthropopatheia*, Ap. 6; or, literally, as in Eden. See Gen. 3. 8. Ap. 4. Quoted 2 Cor. 6. 16.

13 broken = broken in pieces. Heb. *shābar*, as in *vv.* 19, 26; not *pārar*, as in *vv.* 15, 24.

upright. The yoke makes the wearer stoop.

14, 15 (G[1], above). DISOBEDIENCE.

The above structure (D, above) shows God's fivefold *threatening* for disobedience. We have the fivefold *execution* in Isa. 5. 25; 9. 12, 17, 21; 10. 4; and His fivefold *lamentation* in Amos 4. 6–12.

1490 15 And if ye shall despise My statutes, or if °your soul abhor My judgments, so that ye will not do all My commandments, *but* that ye °break My covenant:

H[1] (p. 171) 16 ℑ also will do this unto you; I will even appoint over you terror, consumption, and the °burning ague, that shall °consume the eyes, and cause sorrow of °heart: and ye shall sow your seed in vain, for your enemies shall eat it.

17 And I will set My °face against you, and ye shall be slain before your enemies: they that hate you shall °reign over you; and ye shall flee when none pursueth you.

18 And if ye will not yet for all this hearken unto Me,

H[2] then I will punish you seven times more for your °sins.

19 And I will [13]break the pride °of your power; and I will make your heaven as iron, and your earth as brass:

20 And your strength shall be spent in vain: for your land shall not yield her [4]increase, neither shall the trees °of the land yield their fruits.

G[3] 21 And if ye walk °contrary unto Me, and will not hearken unto Me;

H[3] I will bring seven times more plagues upon you according to your [18]sins.

22 I will also send °wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate.

G[4] 23 And if ye will not be reformed by Me by these things, but will walk [21]contrary unto Me;

H[4] 24 Then will ℑ also [12]walk [21]contrary unto you, and will punish you yet seven times for your [18]sins.

25 °And I will bring a sword upon you, that shall avenge the quarrel of *My* covenant: and when ye are °gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 *And* when I have [13]broken °the staff of your bread, °ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied.

G[5] 27 And if ye will not for all this hearken unto Me, but [12]walk [21]contrary unto Me;

H[5] 28 Then I will [12]walk [21]contrary unto you also in fury; and I, even ℑ, will chastise you seven times for your [18]sins.

29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And I will destroy your °high places, and cut down your °images, and cast your carcases upon the °carcases of your °idols, and °My soul shall abhor you.

31 And I will make your cities waste, and bring your °sanctuaries unto desolation, and I will not °smell the savour of your sweet °odours.

32 And °ℑ will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

33 And I will scatter you among the °heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

15 your soul = you (emphatic). Heb. *nephesh*. Ap. 13.
break = violate. Heb. *pārar*, break asunder, as in *v.* 46; not *shābar*, as in *vv.* 13, 19, 26.

16, 17 (H[1], p. 171). PUNISHMENT.

16 burning ague. Probably = fever.
consume the eyes = causing the sight to fail.
heart = soul. Heb. *nephesh*. Ap. 13.
17 face. Fig. *Anthropopatheia*. Ap. 6.
reign = rule.

18- (G[2], p. 171). DISOBEDIENCE.

-**18**-**20** (H[2], p. 171). PUNISHMENT.

18 sins. Heb. pl. of *'āvōn*. Ap. 44. iii.
19 of. Genitive of cause, the power being the cause of the pride = your great pride. Cp. Ezek. 30. 6. So Ezek. 24. 21, where the sense is lost in A.V. by the rendering "the excellency of your strength".
20 of the land. Some codices, with Sam. and Sept., read "of the field".

21- (G[3], p. 171). DISOBEDIENCE.

21 contrary. First occurrence, and only in this chapter (seven times).

-**21, 22** (H[3], p. 171). PUNISHMENT.

22 wild beasts. These abounded in Palestine. (Deut. 32. 24. 2 Kings 17. 25. Isa. 13. 21, 22. Ezek. 14. 15, &c.)

23 (G[4], p. 171). DISOBEDIENCE.

24—26 (H[4], p. 171). PUNISHMENT.

25 And I = I also.
gathered together = withdrawn or escaped to (cp. Jer. 21. 6-9. Ezek. 5. 12; 7. 15).
26 broken the staff of your bread. Fig. *Metalepsis* (Ap. 6), bread being put for the support it gives, and staff which it is; and the breaking of the staff put for the cutting off the supply. Cp. Is. 3. 1. Ezek. 4. 16; 5. 16; 14. 13. Ps. 105. 16.
ten. Supply *Ellipsis* (Ap. 6) by supplying the word "then" = then ten: i.e. one oven shall be sufficient for ten families. Cp. 2 Kings 6. 28, 29.

27 (G[5], p. 171). DISOBEDIENCE.

28—39 (H[5], p. 171). PUNISHMENT.

30 high places: used for idolatrous worship (Num. 22. 41; 33. 52. Deut. 12. 2. Josh. 13. 17 (margin). Thus showing the helplessness of the gods worshipped.
images. Heb. *ḥammānīm*, sun-idols. Cp. *v.* 1. 2 Chron. 34. 4. This was prophetic.
carcases. Fig. *Catachresis*. Ap. 6. Another prophecy. See 2 Kings 23. 20. 2 Chron. 34. 5.
idols = logs of wood. Heb. *gallūlīm*, trunks, blocks, used in derision for idols. Also derived from *galal* = dung, or detestable thing. First occurrence; frequently in Ezekiel.
My soul. Heb. *nephesh*. Ap. 13. Fig. *Anthropopatheia*. Ap. 6. This is the converse of verse 11.
31 sanctuaries, or holy places. Some codices, with one printed edition, Sam., and Syr., read the singular "sanctuary".
smell. Fig. *Anthropopatheia*. Ap. 6.
odours. Cp. Isa. 11. 3 (margin).
32 I. Emphatic = I myself.
33 heathen = nations.

1490 34 Then shall the land °enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and °enjoy her sabbaths.
35 As long as it lieth desolate it shall °rest; because it did not °rest in your sabbaths, when ye dwelt upon it.
36 And upon them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.
37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.
38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.
39 And they that are left of you shall pine away in their °iniquity in your enemies' lands; and also in the °iniquities of their fathers shall they pine away with them.

C E (p. 171) 40 °If they shall confess their [39]iniquity, and the [39]iniquity of their fathers, with their °trespass which they °trespassed against Me, and that also they have walked [21]contrary unto Me;
41 And *that* I also have °walked [21]contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their [39]iniquity:

F 42 Then will I remember My covenant with °Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember; and I will remember the land.
43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their [41]iniquity: because, even because they despised My judgments, and because °their soul abhorred My statutes.
44 And yet for all that, °when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break My covenant with them: for I *am* [1]the LORD their [1]God.
45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the [33]heathen, that I might be their [1]God: °I *am* [1]the LORD.
46 These *are* the statutes and judgments and laws, which [1]the LORD made between Him and the °children of Israel °in mount Sinai by the hand of Moses.'"

B² J (p. 173) **27** And °the LORD °spake unto Moses, saying,
2 "Speak unto the °children of Israel, and say unto them,

K L¹ c¹ 'When a °man shall °make a singular vow, the °persons *shall be* for [1]the LORD by thy estimation.
3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the °shekel of the sanctuary.
4 And if it *be* a female, then thy estimation shall be thirty [3]shekels.
5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty [3]shekels, and for the female ten [3]shekels.
6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five [3]shekels of silver, and for the female thy estimation *shall be* three [3]shekels of silver.
7 And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen [3]shekels, and for the female ten [3]shekels.

d¹ 8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

M¹ e¹ 9 And if *it be* a beast, whereof °men

34 enjoy. Fig. *Prosopopatheia.* Ap. 6. Cp. 18. 25.
35 rest. Fig. *Prosopopatheia.* Ap. 6. Cp. Jer. 34. 17. 2 Chron. 36. 21.
39 iniquity = perversity. Heb. *'āvāh.* Ap. 44. iv.

40-41 (E, p. 156). REPENTANCE.

40 If they shall confess. This is the one abiding condition for national blessing and restoration.
trespass . . . trespassed. Heb. *mā'al.* Ap. 44. xi.
41 walked. Fig. *Anthropopatheia.* Ap. 6.
42 Jacob. This is the only place where the order of the three Patriarchs is inverted.
43 their soul = they. Heb. *nephesh.* Ap. 13.
44 when, &c. Cp. Deut. 4. 31. 2 Kings 13. 23. Rom. 11. 1, 2, 28, 29.
I am the LORD. Cp. Ps. 144. 15; 33. 12.
46 children. Heb. sons.
in mount Sinai: thus concluding with the words with which this section began in 25. 1.

27. (B², p. 171). THEIR VOWS TO JEHOVAH.

B² | J | 1. Jehovah's command to Moses.
K | L¹ | c¹ | 2-7. Ability
d¹ | 8. Inability } Personalty.
M¹ | e¹ | 9, 10. Clean
f¹ | 11-13. Unclean } Beasts.
L² | c² | 14, 15. Houses
d² | 16-25. Fields } Property.
M² | e² | 26. Clean
f² | 27. Unclean } Beasts.
L³ | c³ | 28, 29. Devoted
d³ | 30-33. Tithes } Property.
J | 34. Jehovah's command to Moses.

1 the LORD. Heb. Jehovah. Ap. 4.
spake. See note on 5. 14.
2 children = sons.
man = Heb. *'ĭsh.* Ap. 14. ii.
make a singular vow = make a *special* vow. Heb. "separate a vow" because a vow was separated into negative or positive, restraining or promising, i.e., "binding" or "loosing".
persons = souls. Heb. *nephesh.* Ap. 13.

3-7 (c¹, above). ABILITY (PERSONS).

3 shekels. See Ap. 51. II.
4 it = that soul. Cp. note on *v.* 2.

9, 10 (e¹, above). CLEAN BEASTS.

9 men. Some codices, with Sam., read "one".

1490 bring an °offering unto [1]the LORD, all that *any man* giveth of such unto [1]the LORD shall be °holy.
10 He shall not °alter it, nor °change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be [9]holy.

f[1] (p. 173) 11 And if *it be* any unclean beast, of which they do not °offer a °sacrifice unto [1]the LORD, then he shall °present the beast before the priest:
12 And the priest shall value it, whether it be good or bad: °as thou valuest it, *who art* the priest, so shall it be.
13 But if he will °at all °redeem it, then he shall add a fifth *part* thereof unto thy estimation.

L[2] c[2] 14 And when a °man shall °sanctify °his house *to be* [9]holy unto [1]the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.
15 And if he that [14]sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

d[2] 16 And if a [14]man shall [14]sanctify unto [1]the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: an °homer of barley seed *shall be valued* at fifty [3]shekels of silver.
17 °If he [14]sanctify his field from the year of jubile, according to thy estimation it shall stand.
18 But if he [14]sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation.
19 And if he that [14]sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.
20 And if he will not redeem the field, or if he have sold the field to another [14]man, it shall not be redeemed any more.
21 But the field, when it goeth out in the jubile, shall be [9]holy unto [1]the LORD, as a field °devoted; the possession thereof shall be the priest's.
22 And if *a man* sanctify unto [1]the LORD a field which he hath bought, which *is* not of the fields of his possession;
23 Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubile: and he shall give thine °estimation in that day, *as* a [9]holy thing unto [1]the LORD.
24 In the year of the jubile the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*.
25 And all thy estimations shall be according to the [3]shekel of the sanctuary: twenty gerahs shall be the [3]shekel.

M[2] e[2] 26 °Only the firstling of the beasts, which should be [1]the LORD'S firstling, no [14]man shall sanctify it; whether *it be* ox, or sheep: it *is* [1]the LORD'S.

offering. Heb. *ḳorbān*. Ap. 43. II. i.
holy. See note on Ex. 3. 5.
10 alter. Heb. *mālaph*, to change for the better. Cp. Ps. 55. 19.
change. Heb. *mūr*, to change for the worse: note the *Introversion*.

| g | alter (bad for good).
| h | change (good for bad).
| *h* | good for bad.
| *g* | bad for good.

11-13 (f[1], p. 173). UNCLEAN BEASTS.

11 offer = bring near. Heb. *ḳarab*. Ap. 43. I. i.
sacrifice = Heb. *ḳorbān*. Ap. 43. II. i.
present = make it stand, as in *v.* 8.
12 as thou, &c. = as thou, O priest, valuest it so, &c.
13 at all redeem it. Fig. *Polyptōton* (Ap. 6). Heb. "redeeming he will redeem it". Well translated by "at all". See note on Gen. 26. 28. Heb. *gā'al*. See note on Ex. 6. 6.

14, 15 (c[2], p. 173). HOUSES.

14 man. Heb. *'īsh*. Ap. 14. ii.
sanctify = set apart. Heb. *ḳādash*. See note on "holy", Ex. 3. 5.
his: i.e. his own house, and what was therein.

16-25 (d[2], p. 173). FIELDS.

16 homer. Heb. *hōmer*, as in Num. 11. 32. Is. 5. 10. Ezek. 45, 11, 13, 14. Hos. 3. 2. To be distinguished from *'omer*, in Ex. 16. 16, 18, 22, 32, 33, 36. See Ap. 51. III. 3.
17 If. Some codices, with Sam., Sept., and Syr., read "And if".
21 devoted. Heb. *ḥaram*, denotes a total and complete separation, which does not admit of redemption. First occ. of *ḥaram*. It is rendered "devoted" only in this chapter (six times) and once in Num. 18. 14.
23 estimation = valuation.

26 (e[2], p. 173). CLEAN BEASTS.

26 Only = nevertheless. Rendered in v. 28, "notwithstanding".

27 (f[2], p. 173). UNCLEAN BEASTS.

28, 29 (c[3], p. 173). DEVOTED THINGS.

28 Notwithstanding. See note on *v.* 26.
man = *'ādām*. Ap. 14. i.
is = it [is].

30-33 (d[3], p. 173). TITHES.

30 or. Some codices, with Sam., Jon., Sept., Syr., and Vulg., have this "or" in the text.

27 And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation. f[2]

28 °Notwithstanding no [21]devoted thing, that a °man shall [21]devote unto [1]the LORD of all that he hath, *both* of °man and beast, and of the field of his possession, shall be sold or redeemed: every [21]devoted thing °*is* most [9]holy unto [1]the LORD. L[3] c[3]
29 None [21]devoted, which shall be [21]devoted of men, shall be redeemed; *but* shall surely be put to death.

30 And all the tithe of the land, *whether* of the seed of the land, °*or* of the fruit of the tree, *is* [1]the LORD'S: *it is* [9]holy unto [1]the LORD. d[3]

1490 31 And if a °man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever °passeth under the rod, the tenth shall be [9]holy unto [1]the LORD.

33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be [9]holy; it shall not be redeemed.'"

J (p. 173) 34 These *are* the commandments, which [1]the LORD commanded Moses for the [2]children of Israel °in mount Sinai.

31 man. Heb. *'ish.* Ap. 14. ii.

32 passeth under the rod. The custom of counting was for the animals to pass through a small opening, and to be counted with the rod as they passed. Every tenth one was to be taken and marked; and not to be chosen (*v.* 33). This custom is referred to in Ezek. 20. 37, i.e. once more claimed and marked as belonging to Jehovah.

34 (*J*, p. 173). JEHOVAH'S COMMAND TO MOSES.

34 in mount Sinai. Cp. note on 1. 1.